

Wright

AN

EXAMINATION OF M. DOCTOR
WHYTGIFTES CENSURES,
CONTAINED IN TWO
TABLES, SETT BEFORE
HIS BOOKE,

Entituled,

THE DEFENCE OF THE
ANSWER TO THE AD-
MONITION. &c.

I. COR. XVI. 14.

Let all your thinges be done with love

1675



AN EXAMINATION OF
Censures contained in two Tables sett before
booke entituled The Defence of, &c.

THE EXAMINER TO HIS
FRIEND IN CHRIST
IESVS.

OVR importunitie rather then any other Argu-
ment, hath moued me to yelde vnto your request.
T For what am I, that I should take vpon me to be
an Arbitrer betwene two so renowned Clarke?
You knowe a great number I am sure, both wise
and learned, whiche fauor the cause of reformation, that might
better satisfie you with ther learned iudgment, then I can
pleasur you with my simple opinion. Beside this, it is not other-
wise likely, but that T. C. (if God spare hym lyfe) will make
answer in his owne defence, as one that knoweth his owne mea-
nings best. As for me, I can but coniecture, how an indifferent
man without affection vnto either partie, or desire of controuersie
might reasonable and charitablie Iudge of those matters, sup-
posed by M. Doctor Whytgifte to be dangerous pilars of do-
ctrine, or falsifications and vtterlyes. Howe be ye in one thinge,
I can not but thinke as you doe, that M. W. in premisses these
two tables in the first face of his treatise, and after placing
them in the beginning of his booke, hath vsed a very preiudici-
all policie. For his volume beinge so large, his style so un-
pleasant, and his matter for the most part suche, as no man
without greate patience, can abide to reade him ouer, although
he fauor his cause neuer so muche, he might well thinke, that
as he shoulde haue many curious reuerers of the first leafe: so he
shoulde haue fewe diligent readers vnto the last verse. And yet
this polycie were commendable, but that diuine matters require
to be handled rather with sinceritie, then with subtiltie. For
suche defacinge of the aduersarie maye perhapse procure a fe-
derall acclamation, but a stronge defence of the cause obtayneth
a sure victorie. And therefore M. W. (in myne opinion) shoulde
haue done better, so the furtheringe of his purpose, yf you shoulde
these two Tables of Dangerous pryntes, and vtterlyes, that
tende to none other ende, but to deface his aduersarie: he had
made one Table of shew and sonde arguments whereby eithen
his cause was confirmed, or the contrary confuted. For in so
doinge, aswell his plaine dealinge, as the strength of his cause,
shoulde haue clearly appeared to all men. But as he hath
omitted, that so I will let it passe, and shew you what I thinke
of euery one of his Censures generallie.

TO THE READER.

THou haste here (gentle Reader) an examination of *D. W.* Censures, contained in the two first Tables sett before his booke, wrytten by a godlye and learned man to a frende of his, wherein maye appeare, with what conscience, he hath charged his aduersarie, and with what groundes he goeth aboute to perswade thee to his opinions. No doubt but *T. C.* (if it be please God) shall more fully satisfie this expectation, in makynge a iuste and full aunswere to all his Cauilles. In meane tyme vnto this thy profytte, and acceptce of it, with the same mynde that it is communicated vnto thee. Thou shouldest haue had it soner a greate whyle, and so was it meant but it coule not conueniently be brought about.

Fare well.

NOTE OF SVCHE

rous pointes of doctrine, as are auo.

T. C. in his replye and quoted, as they
are to be founde, &c.

1 He sayeth that certeine of the thinges which we stande
vpon are suche as if euery heare of our heade were a lyfe, we
ought so aforde them for the defence of them: whereby he woulde
insinuate that this Church of Englande dothe mainteine some
damnable doctrine Pag. 44.

2 The first dangerous pointe is gathered by insinuation:
but direct and plaine dealinge doubteth of no suche daun-
ger. Suerly if there be any truth on T. C. syde be it in
newer so smal a matter, yet beinge the trueth of God, and in
Gods matters it ought not to seme a trylle in mans eyes.

There is great diuersitie of matters vitered in the woorde
of God, in degrees of weyghtines, but the holy Ghost instru-
teth vs of no trylles. No man that considereth the maiestie
of God, doubteth what he ought to suffer, rather then to
breake the lest of the commandementes: our Sauour sayeth,
that no iote nor tittle of Gods lawe, shall passe, untill all be
follfilled, and whosoever breaketh one of the lest of the
commandementes, and teacheth men so to doe, shalbe cal-
led lest in the Kingdome of heaven.

Then lett euery indifferent man iudge, whether we ought to
aforde ten thousand lyues, rather then to be excluded out
of the Kingdome of heaven. But God will not deale so
hardly with vs for so small matters, true nor yet for breach
of the greatest commandementes. But the assertion is of
the iustice of God & the duety of man, not of mans frayelty
and Gods mercye. As for the damnable doctrine supposed,
althoughe it be no parte of the assertion but an vncharita-
ble collection, yet the Church of England is not so be
charged therwith. For in as muche as bothe the parties
that holde thes controuerfies are members of the Church
and a greas manye others also which take no parte in thes
disputations: the doctrine of the Church is that which is
trueth in those questions, whether the same be helde by T.
C. and those that be of his iudgment, or by Io. Whiggiste,
and all that be of his mynde. For yf T. C. and as many as
take his parte be deceiued, the Church of England maye
not be sayd to be deceiued. No more yf Io. Whiggist, & his
syde be in a wronge opinion, maye the Church of England
beare the blame of their error. To conclude, a damnable do-
ctrine maye be sayd in two senses, first generally any do-

6
is damnable, because it deserueth dam-
ny synne is of yt self damnable, then specially
suche fals doctryne as is blasphemous, and holdeth contra-
rye to the foundation of our saluation and so all reasonable
men mean, when they speake of damnable doctrine, but so
doth not T. C. charge his aduersary much lesse the Church
of England.

2 He sayeth, that if the Church be considered in the whole
and generall government and outward policie of yt, yt maye be
pure and vnspotted: whiche smelleth of an Anabaptistick
fancie pag 50.

2 The seconde dangerous poynte is affirmed by M. D. to
smell of Anabaptistry. Suerly they that haue ther senses exer-
cised to discerne good from euill as well as he and haue
better cause to knowe the stynke of Anabaptistry then he,
because they haue been nearer to the downghill of them,
then euer he was, can perceiue no such fauor in the assertion.
For first he affirmeth yt not absolutely, but for any thinge
he knoweth, whiche wordes shoulde haue been added in
this accusation, yf yt had been framed with indifferencie.
Secondly he addeth yf men would labour to purge yt of the
abuses, whiche ought to be according to the worde of God,
nowe what letteth the puritie?

But ether the worde of God teacheth not howe to purge
the Church perfectlie, or tells that men can not followe the
rules prescribed by the woorde of God throughlie.

If yon grante imperfection in the worde, all men knowe
whereof that smelleth, yf ther wante ability in men, then
the rules were not rightly framed for man: yt will be an-
swered, that the lyke is objected of the lawe by the Pela-
gians and Papists: yf no man can kepe the lawe then the
lawe was geuen in vayne: but this objection is soone auoy-
ded For the lawe and these rules are not ryghtly compa-
red, because they differ in the ende for whiche they were
giuen. The lawe was not geuen that men shoulde fullfill yt
but to shewe them ther synne.

These rules were giuen because God woulde haue his
Church in the outward policie to be well gouerned. But
M. D. will haue an example of this puritie: what thinketh
he of the Churches planted by the Apostellis so longe as
they conynewed in such order, as the Apostellis established
in them, were they not pure and vnspotted as touching the
generall gouernement and outward policie of them? were
the Apostellis also ignorant or vnable, or vnwillinge, to
bringe this thinge to passet as for the spottes in the Church
of

7
of the Corinthians and Galathians wh.
were not lesse by th' Apostell, when he orde
but cast in by fals Apostells that came after
they were the faultes of the men not the imperfection of
the orders, whiche if they hadde been ryghtly obserued ha
neded not to haue written to the one for excommunication
of the adulterer, nor to the other for confuting of ther he
resye: wherefore by thes examples maye be inferred that
althoughe the order of gouernement and outward pollycie
be neuer so pure and perfecte, yet yf man be negligent to
obserue yt, greate enormities maye growe in the Church.
But that there can be no perfecte order for the right gouer
nement of Christhis Church requireth some other facultye
then Logike, to frame a good argument of thes examples
Finally men muse why this opinion shoulde be compted so
daungerous in T. C. whiche is so stoutly defended by the ac
cuser him self in bothe his bookes. For yf ther can be no
Church pure and vnspotted in the whole gouernement and
outwarde pollycie, why dothe he so boldly defende the
Church of England, as he pretendeth in her gouernements
and outwarde pollicie, that he will acknowledge no spothe
nor blemishe thereof, but either he defendethe yt as bewey
full, or ells remouethe yt as beinge in the men and not in
the order of gouernement?

3 He affirmeth, that many thinges are bothe commanded and
forbidden, of whiche there is no expresse mention in the wordes,
whiche are as necessarie to be followed or auoyded, as thos wherof
expresse mention is made: whiche foundethe to the confirmation of
the very foundation of all papistris. pag 77.

3 The third daungerous poyncte of doctryne in M. Whyt
giste eares foundethe to the confyrmation of Poperye,
but this his Censure in other mens iudgement foundethe
more malicyously then godly or learnedlye: for yt is well
knowne howe farre T. C. is fledde from all Papistris. And his
meaninge in those wordes is euident to any man that is
disposed to vnderstande him. That many thinges are com
manded and forbidden in the wordes of God by generall
preceptes, whiche are not expresseed particularly in there
speciall names and kindes. Why shoulde this be noted in
the margin for a Papistricall assertion? but afterwarde it is
termed most ciuily an vnaduised assertion because M. Whyt
giste conneth (expresseed) as yt pleaseth him, which he maye
well doe when he interpreteth his owne wordes, but who
made him a dictator to determine the sence of other mens
wordes. Every man is best interpreter of his owne wordes.

8
it fall, when a man is accused for speakinge
as he shall not be admitted to expounde his
owne wordes, yet by lawe his aduersary shall not be his ex-
pounder, but *vis bene* a good and indifferēt man. Yf lawyers
be suniwhat captious they are to be born withall when do-
ctors of diuinitie permitt vnto them selues suche lybertie
of wranglinge.

4. He holdeth, that the doctrine of free will is not repugnant
to saluation: and yet is ye a doctrine cleane contrary to free in-
spiration by Christe. pag 82.

4. In the thre former Censures thoughte vncharitably yet in
this behalf he hath dealt more vprightlye, in that he hath
sett downe neere the very wordes of T. C. but in the fourth
Censure he hath sett downe neither his wordes nor his mean-
ing for his wordes be these *And yf you meane by matters
of saythe and necessary to saluation those without the which a
man can not be saued then the doctrine that teacheth there is no
free will or prayer for the deade is not within your compasse.*

For I doubt not but diuers of the fathers of the greeke Church,
whiche were great patrons of free will are saued holdinge the
foundation of the saythe which is Christe. T. C. dothe not
holde that the doctrine of free will is not repugnant to sal-
uation, but only obiecteth against that, which he supposeth
to be M. D. meaninge by matters of saythe and necessary to
saluation, for he him self so meaneth by matters of saythe
and necessary to saluation as he countereth the doctrine that
teacheth there is no free will or prayer for the deade to be
within the compasse. But yet he is perswaded (you will saye)
that many patrons of free will are saued. M. D. is of the
same mynde neuerthelesse he saythe, that he that dyeth in
the opinion of free will holdeth not the foundation, by
whiche wordes yt seemeth he hath had no great conferens
with the free will men of our tyme, and that he imagineth
that those fathers of the greeke Church dyed not in the opi-
nion of free will. But who is able to affyrme that? I doubt
not but they repented before they dyed and desyred pardon
of all there errors and ignorances, as of all there secret
and vnknown synnes: but yet it is most like they dyed in
this opinion that they thought free will to be no ertour.

A Christian man must desire forgiuens of those synnes which
he hath committed not knowinge they were synnes and
lykewyse of those errors which he holdeth not knowing
them to be errors, wherefore they dyed not without repen-
taunce althoughe they dyd not reuoke that particuler er-
rour.

9
5 He sayeth, that all the commandments of Gods
Apostells, are needfull for our saluation: which is a notorious
error pag 103.

5 The syfte poynte is defyned to be a notorious error
and in pag 103. it is quoted for a grosse error, and in the text
T. C. is sayd grosslye to haue erred in affirminge that all
the commandments of God and the Apostells are needfull
for our saluation, with good store of the like Rethorikes,
but what need all this insultrations? I woulde require of M.
D. not a charitable as of a Christian, but a reasonable inter-
pretation as of a man, to the wordes of T. C. *All the com-
mandments of God and the Apostells are needfull for our sal-
uation* For what man (except he were blyded with malyces)
woulde not vnderstande this sayinge of suche commande-
ments as God and the Apostells in Gods name haue giuen
to vs, and then what absurditie is in the sayinge? For suche
commandments as were giuen to others are they no com-
mandments to vs?

6 He vityerly denyeth, that any Magistrate can see the tyte
of blasphemers, contemptuous and stubborne idolaters, murderers,
adulterers, incestuous persons, and suche like which God by his
iudiciall lawe hath commanded to be put to deathe: whereby he
bynderth the ciuill Magistrate to the obseruinge of the iudiciall
lawe of Moses, and condemneth this state and gouernment (now
vsed in this realme of England) of manifest impietie. pag. 110.

6 The syxte poynte is accused of two heynous crymes:
the one of bringinge in of Iudaisme, the other of condem-
ning this state of manifest impietie. but in my iudgement
without iuste cause. For T. C. requireth not the obseruation
of thar lawe, but the substance and equitie thereof as the
marrowe, which is nothinge else but true iustice. Is Gods
iustice eternall, nowe become Iudaisme? be not blasphemers,
incestuous persons, murderers, traytors, &c. as worthy of
deathe nowe as they were in tymes past? Suerly my thinke
yf M. Whycraftes diuinitie be not able to rule his iudgment
in these cases, yet humanitie yf self and the light of na-
ture shyninge vnto all nations sholde instruct him, that the
horrible crymes are woorthye of deathe by the iustice of
God. And if it be the iustice of God, how is it lawfull for mā
to alter yt? But let vs consyder M. D. reasons. First all the
lawes of this lande that be contrarie to the iudiciall of
Moses, as he sayeth (but he sholde saye to the iustice of God
for he muste not mocke men with the ambiguous and odious
terme of the iudiciall lawe of Moses) must be abrogated.
Suerly they that are studious of the lawes, confesse as you

en fallow, hen a man is accused for speaking
he shall not be admitted to expounde his
owne wordes, yet by lawe his aduersary shall not be his ex-
pounder, but *per hoc* a good and indifferēt man. Yf lawyers
be sumwhat captious they are to be born withall when do-
ctors of diuinitie permit vnto them selues suche lybertie
of wrangling.

*¶ He holdeth, that the doctrine of free will is not repugnant
to saluation: and yet is a doctrine cleare contrary to free in-
spiration by Christe. pag 32.*

*¶ In the thre former Confutes though he vncharitably yet in
this behalf he hath dealt more vprightlye: in that he hath
sett downe neere the very wordes of T. C. but in the fourth
Confute he hath sett downe nether his wordes nor his mean-
inge for his wordes be these And if you meane by matters
of faythe and necessary to saluation those without the which a
man can not be saued then the doctrine that teacheth there is no
free will or prayer for the deade is not within your compassse.
Yet I doubt not but diuers of the fathers of the greeke Church,
whiche were great patrons of free will are saued holdinge the
foundation of the faythe which is Christe. T. C. dothe not
holde that the doctrine of free will is not repugnant to sal-
uation, but only obiekteth against that, whiche he supposeth
to be M. D. meaninge by matters of faythe and necessary to
saluation, for he him self so meaneth by matters of faythe
and necessary to saluation as he counteth the doctrine that
teacheth there is no free will or prayer for the deade to be
within the compassse. Yet yet he is perswaded (you will saye)
that many patrons of free will are saued. M. D. is of the
same mynde neuerthelesse he sayeth, that he that dyeth in
the opinion of free will holdeth not the foundation: by
whiche wordes yt semeth he hath had no great confereus
with the free will men of our tyme, and that he imagineth
that those fathers of the greeke Church dyed not in the opi-
nion of free will. But who is able to affyrme that? I doubt
not but they repented before they dyed and desired pardon
of all there errors and ignorances, as of all there secret
and vnknown synnes: but yet it is most like they dyed in
this opinion that they thought free will to be no ertour.
A Christian man must desire forgiveness of those synnes which
he hath committed not knowinge they were synnes and
bykewyse of those errors whiche he holdeth not knowing
them to be errors, wherefore they dyed not without repen-
taunce althoughe they dyd not reuoke that particuler er-
rour.*

9. He sayeth, that all the commandments of God
Apostells, are needfull for our saluation: which is a notorious
error pag 103.

5 The syfte poynte is defyned to be a notorious error
and in pag 103. it is quoted for a grosse error, and in the text
T. C. is sayd grosslye to haue erred in affirminge that all
the commaundements of God and the Apostells are needfull
for our saluation, with good store of the like Rethorikes,
but what need all this insultations? I woulde require of M.
D. not a charitable as of a Christian, but a reasonable inter-
pretation as of a man, to thes wordes of T. C. *All the com-
maundements of God and the Apostells, are needfull for our sal-
uation* For what man (except he were blyuded with malyce)
woulde not vnderstande this sayinge of suche commaunde-
ments as God and the Apostells in Gods name haue given
to vs, and then what absurditie is in the sayinge? For suche
commaundements as were given to others are they no com-
maundements to vs?

6 He viterly denyeth, that any Magistrate can save the tyte
of blasphemers, contemptuous and suborne idolaters, murderers,
adulterers, incestuous persons, and suche like which God by his
iudiciall lawe hath commaunded to be put to deathe: whereby he
byndeth the ciuill Magistrate to the obseruance of the iudiciall
lawe of Moses, and condemneth this state and gouernment (now
vsed in this realme of England) of manifest impietie. pag. 110.

6 The syxte poynte is accused of two heynous crymes:
the one of bringinge in of Iudaisme, the other of condem-
ning this state of manifest impietie. but in my iudgement
without iuste cause. For T. C. requireth not the obseruation
of that lawe, but the substance and equitie thereof as the
marrowe, which is nothings else but true iustice. Is Gods
iustice eternall, nowe become Iudaisme? be not blasphemers,
incestuous persons, murderers, traytors, &c. as worthy of
deathe nowe as they were in tymes past? Suerly my thynke
yf M. Whytgiftes diuinitie be not able to rule his iudgment
in these cases, yet humanitie yt self and the light of na-
ture shyninge vnto all nations sholde instruct him, that the
horrible crymes are woorthye of deathe by the iustice of
God. And if it be the iustice of God, how is it lawfull for mā
to alter yt? But let vs consyder M. D. reasons. First all the
lawes of this lande that be contrarie to the iudicialls of
Moses, as he sayeth (but he sholde saye to the iustice of God
for he muste not mocke men with the ambiguous and odious
terme of the iudiciall lawe of Moses) must be abrogated.
Suerly they that are audious of the lawes, confesse as you

y muste be consonant to the iustice of God,
 by poynde they be not, that they ought to be re-
 formed. And euery Parliament, payns is taken to brynge
 them as neare therto as can be obteyned. Muche rather a di-
 uine shoulde require that all lawes be squared accordinge
 to the iustice of God. The seconde reason: the Prince muste
 be abridged of the prerogatiue of perdoninge. The questio-
 n in myn opinion, is not whether a Prince maye forbear the
 execution of a sentence vpon good respectes, but whether he
 maye make a lawe contrarye to Gods eternall iustice. The
 thirde reason: punishments of deathe for felonye muste be
 mitigated, &c. Suerlye suche maye be the circumstances that
 in some cases in conscience they ought to be mitigated, and
 in some cases they maye be increased. when Dauid pronoun-
 ced sentence of deathe, accordinge to the case that was put
 vnto hym by Nathan the prophete 2. Sam. 12. he. increased
 the punishment of felonye, yet he decreed not contrarye to
 the iustice of God. The reste that followeth of lawyers ca-
 rrynge awaye ther bookes, and priests becomminge iudges,
 I take to be but leslinge, vnsensibly for so serious matters: as
 for the authorities he allegeth out of Musculus, Hemingius,
 Caluine, &c. reade them who will with any indifferencye,
 and he shall fynde nothinge in them contrarye to the asser-
 tion of T. C. but rather agreable to the same: wherefore in
 my symple iudgment, this doctryne tenderth not to the ouer-
 throwe of states of Commonwealthe, &c. But rather this
 assertion of M. D. printed in great letters ("That the iudiciall
 lawe is lesse to the discrecion of the magistrate to adde to
 yt or to take from yt, or to alter and chaunge yt as yt shalbe
 thought mooste fytt, &c.") tenderth to the settinge vp of all
 tyrannie and confusion, and to the overthrowe of all well
 ordered common wealthes. For yf ther be no certayne rule
 of iustice in that lawe, whiche is immutable (as there be in-
 finite circumstances mutable) it is in the discrecion of the
 magistrate be he wyse or vnwyse, godly or wicked as yt
 shalbe thought fytt by hym (for who muste be iudge of the
 fytnes but he to whose discrecion yt is lesse?) to decree
 all thinges at his pleasure, then maye he. punish a trespas-
 se of three halfpence damage by treble tormentes of deathe,
 and asseste a parricide at three halfpence fyne: he maye pu-
 nysh an incestuous person with a fyllyp and persecute a
 fyllyp giuen with fyre and faggott. He maye chastise an
 horrible blasphemour with a checke and for a woorde of
 small reproche put a man to deathe. I knowe M. D. abhor-
 reth thes absurdities, but when he is so harde an interpreter
 of other mens wordes you maye see what maye be collected
 of his owne.

¶ He affirmeth, that in the Churches of Christ, there be no drunkards, nor whoremongers, at the least, which are spoken of in the Scriptures, which assertion tendeth to Anabaptisme. pag. 176.

7 The seventh assertion is sayde to tende to Anabaptisme, which affirmeth that in the Churches of Christ, there be no drunkards, nor whoremongers at the least which are known. Truly yf T. C. had added no reasons of this assertion, yet me thynketh an indifferent reader wolde haue vnderstande his meaninge to be of suche Churches where discipline is exercised. But when he ioyneth the reasons, namelye, that suche offenders are there restored by repentance, or cast out by excommunication, and so are to be accounted either as no offenders, or as no members of the Church: I can not see what occasion is left to a Sophister to cauill. and therefore I meruaile that M. D. Whytgifte hath no more regard of charitie then vpon euery waye surmise to accuse his brother of Anabaptistrie.

8 He sayeth, that whatsoeuer aparell the Magistrate commandeth the Ministers to weare, the commandement can not be without some tynnyng don to the Magistrate: which is to derogate the Magistrates from appointinge any kinde of aparell to Ministers. pag. 265.

8 The eighthe poyncte is charged thoughte not in woordes, yet in dede with suspicion of Anabaptistrie: for yf it abridge the lawfull authoritie of the Magistrate, it fauoreth the Secte. But in myne opinion yt derogateth nothinge from the lawfull authoritie of the Magistrates. For (as I conceaue) he meaneth not, that it is vnlawfull for Magistrates to appoynte distinction of apparell, to all degrees of men for ciuill respectes; but that the Magistrate ought not to thinke so euill of the elders of Gods Church) which are woorthy of that office and so of double honor,) as that they can not order them selues in sober and decent apparrell, except they be instructed and enforced thereto by lawe. As for example. euen of those Iustices of bothe the benches whom M. D. obiekteth, beinge approued for ther wysdome and grautie, before they be admitted to that office, yf they were forbidden to weare whyte fether in ther cappes, or to lye in shorte Ierkens or to vse barrell bretches, and commanded to vse sadd collors and sober fashions in all there apparrell, thinke you they would not be sorye, that they shoulde be so yll thought of, that theye colde not consyder these thinges without commandement. And I am perswaded that M. D. Whytgifte hym self, if he were in earnest, by any that

hath authoritie specially forbidden to were double ruffs, or
yellowe hose, drawne out with blew and commaunded to
weare his garmentes of such colour and makinge as becom
meth a man of his callinge; he woulde, thinke a peece of
wronge were offered hym, in that he were no better thought
of, but that he needed suche kinde of commaundement to
kepe hym in order. But you will saye, that all mynisters be
not of suche wysdome and discrecion that they can order
them selues without commaundement. I answer that T.
C. speaketh not of suche as are, but suche as ought to be,
and of the reuerent opinion that the magistrate, as well as
others, ought to haue bothe of the office of the mynistry,
and of the mynisters them selues.

9 He sayeth, that those mynisteries without the which the
Church is fully buylded, and brought to perfection and compleate
vntire, are not to be retained in the Church: which is a verie
dangerous assertion, and maye giue occasion to diuers errors
pag. 307.

9 The nynthe is compted a dangerous assertion, giuing
occasion of diuers heresies, and in the pag 307. it is sayd to
tende to the shutting out of the Ciuill magistrate, and to
be the verie argument of the Anabaptistes againste Chris-
tian magistrates. But yf it were sufficient to accuse, who
shoulde be innocent? especially if M. Whytgiftes Censure
were a sentence, T.C. were in a wofull case. But, if you will
credite me, when I examine the wordes of T.C. as stronglye
as I can against hym, this accusation seemeth to me to haue
lesse collor then anye of the former. For what can be col-
lected of these wordes. (*Those mynistryes without the which
the Church is fully buylded, and brought to perfection and
compleate vntire are not to be retained in the Church.*)
but that all superfluous and needles mynisteries are to be
remoued? Howe doth this assertion exclude the Ciuill ma-
gistrate except you will make hym an Archbyshop or Arch-
deacon, or some such Ecclesiasticall mynister. It will be
sayde that the Ciuill magistrate hath authoritie in causes
Ecclesiasticall. It is true, but that maketh not hym an Ec-
clesiasticall mynister, or his office a mynisterie Ecclesiasti-
call. yf T.C. had sayd these offices without the which, &c.
ther might perhaps haue been leste some collor of quarrel-
linge, yet he might reasonablye haue been vnderstand to
meane of suche offices as in his whole discourse he spea-
keth of, that is Ecclesiasticall, but when he sayeth myniste-
ries, by which word men do comunlye without any fur-
der addition, vnderstand mynisteries of the Church, I can

not see what accusation M D can haue agaynst hym. As for the different he putteth of bringinge the Church to perfection and preserving yt therein, is needles in this place, for T. C. speaketh not onelye of laying the foundation of the Church, but of bringynge it to perfection and compleate vnitie in Christe the heade, whiche of force importeth continuance to the ende.

10 He holdeth that it were more safe for vs, to conforme vnto indifferent ceremonies to the Turkes whiche are farre of, then to the Papistes whiche are so neare: whiche can not be so, for the Turkes vnterly deaye Christe, and be voyde of all Christian ceremonies. pag 475.

10 The tenth assertion is not charged with any dangerous doctrine but only sayde that yt can not be so, and therefore it shoulde haue been placed amonge the vntruthes rather then the dangerous poyntes of doctrine: but perhapes he wolde insinuate that T. C. fauoreth the religion of the Turkes, rather then of the Papistes. Truly I thinke he fauoreth them bothe alyke and yet in some poyntes ther is lesse hurte in the one then in the other. I had rather abhorre all images with the Turkes, then committe idolatrie with the Papistes, and yet I lyke nether of bothe. Suche comparatiue sayinges do not imploy a simple allowinge of eather of the thinges compared, as when they comonly say: I had rather be combred with an ague then with a curste wyfe, they meane to cherishe nother the one nor the other, yf they maye chuse. So I am perswaded that T. C. wyslieth nether Turkysh ceremonies nor Popishe, and yet ther were lesse hurte in Turkishe ceremonies, then in Popishe, to be vied of vs, because of greater offence growinge in the vse of one, whiche is neare and knowen, then in vse of the other that is farre of and vnkowen. M D noteth in the margin that Gentills and Papistes are not lyke in all respectes: neither two kyndes of mylke, nor two eggs are lyke in all respectes. yt sufficeth in simillitudes if they be lyke in those thinges in whiche they are compared. But from Gentills and Turkes we differ wholly in matter and substance of religion, from the Papistes we differ not wholly in matter and substance. Truly if Antichrist differ wholly from Christ in matter and substance Antichristian religion differeth wholly from Christian religion in matter and substance. And I truste Mr. Whytliste will not saye otherwyse but that the Pope is Antichriste, and Popishe religion is Antichristian, But yet you maye saye we confesse the twelue articles of saythe, and all the holy Scripture to be

true whiche the Papistes holde also, therefore we differ not wholly from them. So dothe the dyuels aswell as the Papistes in an historicall beleefe, and yet they are bothe voyde of true faythe. Therefore as we differ wholly in matter and substance of oure Religion from the dyuels, so doe we from the Papistes. And in my symple iudgemente, there is more daunger in this assertion of *M. D.* we differ not wholly in matter and substance of Religion from the Papistes (then this of *T. C.*) yet were more safe to conforme our ceremonies to the Turkes then to the Papistes. Finally, *T. C.* sayeth, that as farre as maye be, the Religion of God should differ from the Papistes in forme and fashion, not that we maye. nor haue any thinge comon with them: or lyke to them whiche *M. D.* vigeth so earnestly and yet proueth so slenderlye.

11 He affirmeth, that not only the dignitie, but also the beinge of the sacramente of Baptisme dependeth vpon this, whether he be a Mynister or no, that dothe mynister yewhiche yf it be true, then be there nombert not baptised, that are supposed to be baptised, and it muste of necessitye followe, that they ought to be rebaptized whiche is playne Anabaptisme. pag 518.

11 Concerninge the eleuenth assertion whiche is heynously accused of Anabaptistrie as I do not playnlye vnderstand howe it is ment by *T. C.* so do I not see howe it is substantially confuted by *M. Whytgifte* for whereas he alleadgeth some auctorities to proue that baptisme mynistered by Popishe priektes is good and sufficient, the same is also granted by *T. C.* who compteth them for mynisters, thonghe they be not good and lawfull mynisters, but vsurpers and intruders: the lyke maye be sayde of suche as without ordinarie callinge counterfayte them selues to be mynisters, and so deceaue the Church. In these the secret consent of the Church receyuinge them for mynisters vmiill there wicked vsurpation be espied maye be sufficient to auctoryse, there mynisterie, towards others, althoughe they haue no grounde of there callinge in them selues. Nowe, it is another question, whether a woman, or a laye man whiche professeth hym self to be no mynister, yf he presume to baptize doe mynister the Sacrament, or in deede abuse the Sacrament. In this I will determine nothinge my self, but onely I will let you see by cerreyne reasons that the matter is not so cleare as *M. D.* woulde seme to make it. First it is manifest that *T. C.* woulde haue no rebaptization: because he compteth the baptisme of women to be vtterlie no baptisme: and therefore the first beinge none at all the next is no rebaptisme.

15

Secondly I am throughly resolved that nether any laye man or any woman oughte to take vpon them so baptize. For there is no suche necessitie of the outward element that the institucion of Christe shoulde be broken for yt. But yf a woman haue presumed to breake the ordinance of God, whether she haue mynistrd the holly Sacrament is all the doubt. I woulde aske of M. Whytgifte (if I were acquainted with hym) yf a woman presume to mynister the Communion whether she giue the bodye and bloude of Christe or no, yf he saye no. I woulde knowe why she shoulde rather giue the one Sacrament then the other, for I suppose he respecteth the Popishe opinion of the necessitie of Baptisme, and yet I maye doubte, because of the auctorities whiche he alleadgeth out of Tertulliahe, Ambrose, Ierome, Augustine and Zwinglius where he was not best aduised.

Moreover, because he affirmeth that the onely essentiall forme of Baptisme is to baptize in the name of the Father, and of the Sonne, and of the holly Ghost. I woulde haue enquired also whether yf the element be chaunged as well as the mynister yet the Baptisme is allowable: as there is great question amonge the Papistes, yf Baptisme be mynistrd with wyne, mylke, brothe, and other more vile liquor whether yt be sufficient: but that he seemeth to allowe the Baptisme of sande in the fabulus storye, so water were afterwarde sprinkled on and then ariseth another difficult question: yf those wordes with are the forme of Baptisme be pronounced a twelmonth before water be powred on whether this be a good Baptisme or no? howbeyt in that example of hym that was baptised with sande, a man would thinke the byshope of Alexandria might aswell haue dispensed with the lacke of water, as he did with the lacke of a mynister, or rather he might haue added a mynister as he added water. For I see no reason why one maye not be baptised as well without water as without a mynister. Furdermore for any thinge that I can perceaue the iudgement of D. W. seemeth to be repugnant to the booke of common prayer, where it prescribeth the order of Baptisme for them that are baptised in priuate houses, In whiche the minister is willed to examine them that bringe any childe to the Church whiche is baptised at home of these six interrogatories.

1. By whom the childe was baptised?
2. Who was present when the childe was baptised?
3. Whether they called vpon God for grace and succor in that necessitie?
4. With what thinge or what matter they did baptise the childe?
5. Which what wordes the childe was baptised?
6. Whether they thinke the childe to be fully and perfectlye baptised? By whiche the iudgement

of the booke very godlye and soundly appeareth to require syxe thinges vnto lawfull and perfecte baptisme. First, one that hath auctoritie to baptise, for els the question were in wayne, yf all men and women might lawfully baptise, secondlye wytnesses or a congregation, which baptism ought to be ministred, thirdly, inuocation of Gods name, whiche as it dothe consecrate all holye actions so yt ought not to be seuered from the administration of the Sacraments: fourthly, the element of water accordinge to the institution of Christe, and notlande, milke, or suche lyke baggadge. Fyftlye, the wordes of Christes institution that baptism be ministred in the name of the holye Trinitie. Lastely sayth in them that haue ministred the Sacrament, that they maye be assured they haue done all thinges required by the worde of God, for what so euer is not of sayth is synne.

¶ And if the mynister shall proue by the answers of suche as brought the childe, that all thynges were doone as they thought to be, then shall he not baptise the childe againe, but receiue hym as one of the flocke of Christ. But yf they make an vncertaine answer to those questions and saye they can not tell what they thought, did, or sayde, in that feare, &c. He is appointed to baptise hym in this forme, yf thou be not baptised alreadye then I baptise the in the name of the Father, the Sonne, and the holye Ghost:

you see by the iudgement of the booke, that the outward ceremonye not vsed as it ought to be, or not certaynlye knowen, whether it hath been rightly vsed, maye be repeated againe, and yet no rebaptisation commytted, nor Anabaptisme allowed. As for example, yf answers were made to the fourth question, that the childe was baptised with saunde or with aynes, mylke, wyne, or with any thing but water, yf I were mynister I woulde no more doubte to baptise the childe by the worde of God, and the direction of the booke, then any that hath had no ceremonie of Baptisme vsed towards hym. And yf answers were made to M. D. in the fyfte question, that the childe was baptised into the name of God and our ladye, I suppose he woulde not thinke yt to be rightly baptised, but woulde baptise it hym self into the name of the Father, and of the Sonne, and of the holye Ghost. And if vnto the last question it were answered by them that rooke vpon them to baptise, that they coulde not tell whether the childe so baptised by them were lawfully and perfectly baptised. I thinke he woulde baptise it hym self, at least wyse in the conditionall forme before rehearsed. By this you maye see that the matter is not so playne againste T. C. as M. D. woulde seme to make it by the iudgement of the booke, whiche requirerth more thinge.

things to the beinge of the Sacrament then *M. D.* dothe, and prescribeth a conditionall forme of Baptisme: for those of whose Baptisme it maye be doubted for want or ill vñing of any of those thinges before shewed.

12 He sayeth, that with what lawfullnes men maye offer themselues to the prayers and hearinge of the worde of God, they maye also offer them selues to the Lords supper: whiche is a palpable error. pag. 552. and pag. 604. he affirmeth directlye to the contrarye.

13 The twelue is called a palpable error but yf I maye saye as I thinke the Censure is a palpable cauill for T. C. hath thes very wordes wher he speaketh of this matter able inough to expresse his meaninge. (I speake of those whiche are of the Church and of discrecion to examine them selues.) *M. D.* woulde make hym contrary to hym selfe because he sayeth in another place that Papistes and excommunicate persons must be compelled by the Magistrate to heare sermons, and yet not admitted to the communion so that by his censure these be two assertions directlye contrarye on to the other. Suche as be of the Church maye as well offer themselves to the communion as to the prayers and hearinge of the worde, and this: they that be not of the Church, muste be compelled to heare but not permitted to receiue. Secondlye he maketh instans of suche as be weake in sayth, corrupt in iudgement, ignorant in the right vse of the Sacrament, not knowinge howe to examine them selues: but T. C. excludeth all those that be in anye suche respect vnmeete to examine them selues. I am forye I haue troubled you with so manye wordes in so playne a matter.

14 He denyeth, that the Church to any man maye reserue the people from bodily labor, in any of the sixe dayes: whiche is drawn from the Magistrate his lawfull authoritie, and to giue carnall libertie to the people. pag. 541.

15 The thirteenth assertion is condemned of Anabaptisme in abriging the Magistrats lawfull authoritie and of liberalismisme in geuinge the people to muche carnall libertie. But good Lorde howe vniustlye? Hath the Magistrate lawfull authoritie to commaunde the people to be ydle whiche God expresselye forbyddeth, or can any man ordeyne a religious reste suche as God ordeyned vpon the Sabbath in the Lawe? For it muste be either ydleness or a Sabbath that the Magistrate shoulde institute. For if the Magistrate or the Church will commaunde men to cease from there priuileg

labors that they maye be employed in publick assayres, or giuen to holyc exercises. T. C. will not gaynsay it, as not many tymes before this assertion he affirmeth playnelye. Nowe towching the carnall libertie that this assertion geueth: as M. D. sayeth) I promise you I can not imagine what shoulde be ment there by for I colde neuer conceaue that plowing, cartinge and other laboringe of men in ther vocations, whereof T. C. speaketh, shoulde be compted carnall libertie.

14. He sayeth, that the lyfe of the Sacrament dependeth of the preachinge of the worde: whiche if it be true, then is the sacrament of Baptisme not to be ministered to infants, because they can not heare the worde preached, and in dede this is the gronde of Anabaptisme. pag. 566.

14. The fourteenth assertion is myghtely pressed with the accusation of Anabaptistrie partlye because the metaphor of lyfe is vrged so vehemently by M. D. and partlye because the speache of T. C. in this place is sumwhat vnproper or els perhaps corrupted in the pryncing. But first it is nether charitable nor reasonable to expounde a metaphore too strongly agaynst hym that vsed it, as yf a man should saye my lyfe is in your hands, it were harde to conclude agaynst hym, ergo it is not in your bodye, and so you are deade and then you muste be buried, &c. Lykewise when T. C. sayeth the lyfe of the Sacrament dependeth of the preachinge of Gods worde, it is an harde conclusion of M. D. ergo the Sacraments ministered without a sermone are deade, and beinge ministered to infants whiche can not vnderstande the sermon is not effectuell. But where he sayeth that the lyfe of the Sacramentes dependeth of the preachinge of the worde of God. I suppose he meantes the of the worde of God preached and declared, and peraduenture so his wordes were but altered by the pryncer. For M. D. assertion of the lyfe of the Sacramentes, yf it be not charitably expounded is as foule an error as he would seme to charge T. C. withall, and woulde breide as great absurdities. For he sayeth "that the lyfe of the Sacramentes dependeth vpon Gods promysse expressed in his worde, and nether vpon preachinge nor readinge." For yf the lyfe of the Sacramentes dependeth vpon Gods promysse, expressed in his worde: although the same be neuer read nor preached and declared the Popes masse maye be counted the Lordes supper although the Lordes deathe be not therin preached and declared, nor yet reade to the edifyinge of the people. Agayne yf the lyfe of the Sacramentes dependeth altogether vpon Gods promysse expressed in his worde, and nothinge at all of preachinge or declaringe

of the same, they maye be mynistrd to infidells, for there can be no sayeth where there is no preachinge of Gods worde. They giue lyfe ex opere operato, of the worke wrought as the Papists saye to all that receaue them, whether they be worthy or vnworthy, within the tounauntyne or without it. But I knowe M^r D. will answer that he doth not exclude preachinge. The lyke maye be sayd of T. C. that he dothe not exclude the promysse of Gods worde, but ioyneth preachinge to them although he dothe not of necessitie require preachinge immediatly before eery action of there administration, but that of necessitie the worde of God must not only be reade, but also preached and declared vnto the people amongst whom the Sacraments are mynistrd, or els they maye be ministrd amongeth the Turkes and Lewes. So that yf the assertion of T. C. be weyghed with indifferencie it tendeth no more to Anabaptistrie, then the assertion of Iohn Wylgysse to Papistrie.

35 He doubteth, whether he maye call hym mynister or not, he can not preache, whiche belongeth inuoluntarily with his former assertion, that the mynister is of the degree of the Sacrament, it will fall out, that he considereth all those not baptised which haue been baptised by any other than by preachers. pag. 562. and 563.

35 The fiften Censure is a meane tawill, taken vp by rakinge a phrase of speakinge contrarie to the speaker. Although it seemeth that either M^r D. or his printer hath leste out some wordes pag. 562, whiche T. C. is charged to vse by the Censure in the table. For in the pag. 563. he is made to speake thus, That there shoulde be in stead of a preachinge mynister (yf I maye so call hym) and in stead of preachinge readinge, &c. as though he doubted whether a preachinge mynister were a mynister whiche is cleane contrarie to that he is burdened withall in the Censure. But lett it be as the Censure reporteth that his wordes are of a mynister that can not preache, dothe he doubt whether his be in any respect a mynister? because he sayeth (yf I maye so call hym) In decde this manner of speakinge declareth that he iudgeth hym that can not preache a man vnworthy to be a mynister, but he dothe not denye hym altogether. Or els what saye we to these speeches: Nero a most cruell man. Yf I maye call hym a man, whiche is so farre from all humanitie? Dyd he thus so spake, doubte whether Nero was a man in nature? Iosephus sayeth of Christe in those dayes there was a man called Iesus (yf I maye call hym a man) Aske Iosephus doubte whether he were a naturall man?

One sayeth to his seruante, thou wyeked seruante (yf I maye so call thee whiche behaueth thy selfe more lyke a master then a seruante dothe he doubte whether he be his seruante or no? A man speaketh to his wyfe thou arte a disobedient wyfe, yf I maye call the a wyfe, whiche carost so lytle for they husbände. Doth this man doubte whether the woman were his wyfe? you see what a childish cauill this is, to grounde so great a slander of Anabaptistrie vpon it. The lyke sonde quarellinge he vseth pag 583. wher T. C. harthe these wordes, *What reason is there that it should be granted to one that can not preache & beate as they call hym a mynister to mynister buthe the Sacramentes when as the same is not permitted to a Deacon (as they call hym) whiche is able to preache.* M. W. noteth in the margent "why? do you account hym no mynister?" this geare would be marked. In deede it would be marked or els M. D. would carrye awaye all with cauillinge and slaunderinge. For who seeth the nor althoughe he haue but one eye that T. C. speaketh of the vnproper vsinge of these termes Mynister and Deacon, whiche signifye all one and yet are commonly vied for diuers offices, and that whiche is proper to the one as he sayeth made common to the other: not denying, but affirming hym to be a mynister where he sayeth, beinge a mynister (as they call hym) for these wordes onelye (as they call hym) should be enclosed with the parenthesis, as in the next member of the sentence, where he speaketh of the Deacon (as they call hym) where the phrase is all one.

6. He seemeth to be of this iudgement, that onely those whiche be of the familye of God ought to be baptised: whiche is a dangerous error, for not all that be baptised are of the familye of God. pag 621.

26. The systene assertion is counted a dangerous error, and affirmed in M. D. opinion to fauor very stronglye of heresye, but what heresye he sheweth not. T. C. sayeth that baptisme is an entrie into the house of God, whereby only the familye of God muste enter, and those he counteth to be of the familye of God, whiche be cleane, holy, and within the couenant. M. D. replyeth, that no man can tell who be cleane and who reprobate: therefore lett hym baptize, the children of Turkes and Iewes, yea the Turkes and Iewes them selues, without conuersion vnto the fayeth. Because no man knoweth whether they be cleane or reprobate. But it seemeth he forgetteth what S. Paule wryteth 1. Cor. 7. For sure he teacheth vs to knowe who be cleane and who vncleane, who holy and who vnholy, who within the co-
uenant

menant and who without it, and wher he sayeth that all
that be baptised are not of the famelye of God, he is con-
trary to hym self in other places, wher he countereth all
them that are baptised to be Christians pag. 513. and ells w-
here: and yf they be Christians they be of the famely of
God, yet all that are baptised with externall baptisme be
not the electe of God, but onely suche as are baptised with
the hollye Ghost: yet all that are baptised maye be counted
of the famelye of God, which is the Church so longe as
they nether departe from it nor are iustlye caste out of yt.

17 *He sheweth the children of excommunicate persons, and
of professed Papistes from the sacrament of Baptisme, vissill
they be able to make a confession of there sayth: whiche smelleth
very strongly of Anabaptisme, and it is a manifest error pag. 621.*

17 The seventeenth assertion is charged to smell very
stronglye of Anabaptistrie, and to be a manifeste error.
Surely yf it be an error it is not so manifeste as M. W. affyr-
meth, but whether yt be an error or no it is farrt idoughe
from the sauor of Anabaptistrie, excepte it be in suche a
mans nose that hath raked so longe in the puddle of Ana-
baptistrie to espye yf he coulde fynde his brother drowned
in it, that his head is so stufed with the stinke of it, that he
imagineth all thinges where he commeth to sauor of it.
For although T. G. affyrme that the children of heretikes
and other excommunicate persons ought not to be receiued
to baptisme before there parentes repente yet yf they be re-
ceiued, he denyeth not there baptisme neither would he haue
them rebaptised, yf they embrace the Christians religion
which there parentes reiected. yf a man affyrme that matry-
monie ought not to be solemnised without the consent of
parentes, he doth not deny the matrimonie which is already
solemnised or giue the party leaue to marry others of will
them to be marryed agayne. M. D. shoulde that baptisme
ought not to be ministred without a surples yet he woulde
be lothe to be counted an Anabaptiste as to denye that the
baptisme ministred without a surples is lawefull, and to
saye that therefore yt muste be ministred agayne. Now con-
cerninge the error whiche is made so manifeste and affyr-
med to be voyde of all Scripture, reason, and authoritie,
shorlyely if it haue not Scripture (as yf it be an error it hath
not) yet it hath greate apparence of Scripture, and suche
as might moue as greate a cleaue as D. W. hyrgispe 11. For
Math. 18. Christ willet that an excommunicate persons
should be as an heathen or publicane, wher vpon by reason
a man wil inferre: But the childe of an heathen man, such

not to be received to baptisme, therefore nether the child of an excommunicate man shoulde be admitted But the iudgement of Beza is contrarye, I graunt, but yet his reasons are not so cleare that they can satisfie euerye simple man whiche buyldeth vpon these words of our Sauour Christe math. 18. yf he refuse to heare the Church let hym be to thee as an heathen and publicane. Norwithstandinge I hope that for asmuche as T. G. is nowe at Geneva with M. Beza (as I heare) of whom he is iudged to be one of the best learned in Europe, that by godly confere[n]ce had betwene them ether T. G. shall be willinge to acknowledge his error in this matter, or yf he be able to defende it by the worde of God M. Beza hym self will reuoke his iudgement.

18. He sayeth that priaces must remember to subiect them selues vnto the Church, to submit their Scepters, to thirne downe their crownes, before the Church, and to lyke the duste of the feete of the Church: And by the Church he meaneth the presbyterie and eldership: so that he woulde haue Priaces in as great bondage to his seniors, as euer they were to the Pope.

pag. 645. In the eighteenth assertion T. G. is greuously charged as though he woulde set vp a newe Popedom, because he sayeth with the prophet Eiaze cap. 49. that Princes must worship the Church with thare faces to the earthe, and lyke the duste of her feete. I meruaile what he maye speake without daunger of heresy M. D. beinge his iudge yf he maye not speake the wordes of the Scripture. But M. D. improueth not the sayinge, for then the deuill were on hym but his meaninge, for by the Church (sayeth he) he meaneth the Presbyterie or Eldership. But who made hym so preuye of his meaninge? for soothly the pag. 140. by the wordes of Christ, Dic Ecce sit, tell the Church, he meaneth the Eldership, therefore, alwayes wheresoeuer he speaketh of the Church he meaneth the Eldershippe: a proper conclusion. So though he speake neuer so well yf M. D. maye interpret his meaninge he can not escape suspicio[n] of heresy. Nowbeit in this place as I coulde neuer haue imagined any suche meaninge, so it is euident to all men that he hath no suche meaninge for his wordes, his reason, the authoritie of the Prophete whom he cyteth do all testify that he meaneth the Church in the moste common and visvall sence, and as it is the bodye of Christe in whose respecte beinge hir head he oughte to haue all this honor that is spoken of. But M. D. will haue a Prince in no respecte subiecte to the seniors, nor yet to M. Pastors as he callen hym

in scorne, whose name and office is yet authorized by God. And whether he woulde haue hym exempt from discipline I doe not playnly see, but as farre as I can perceiue he woulde. And then he condemneth Ambrose for excommunicating the Emperor Theodosius for the murder committed in Thessalonica, and manye other godly fathers which dyd exercise discipline vpon Christian princes. And verely the reasons that he vseth maye serue to set a Prince aboue the doctrine, Sacramentes, discipline and all. But he is altogether deceived for the subiection that is required of Princes is spirituall and not carnall, vnto God and not to men, derogatinge nothing from there princelye maiestie, nor from there auctoritie, no not from that auctoritie which they haue ouer persons Ecclesiasticall, and in causes Ecclesiasticall.

Yf a Prince submitt hym selfe to the doctrine of his Pastor, to learne that he knoweth not, to reforme that wherein he is infully reprobued, to receyue the Sacraments of his hande, to be blessed of hym, to haue his synnes forgiven by hym (I speake but as Christe speaketh) he is not made as M. D. sayeth a seruant no master, a subiect no Prince, vnder gouernement no gouernor in matters pertaininge to the Church: but remayneth still a master of men though a seruant of God, a prince of people yet a subiect to the Kinge of Kinges, a gouernor in matters pertaininge to the Church though vnder the gouernement of Christe. Right so, yf he submitt hym selfe to the discipline of the Church, which is no auctoritie of men, but as S. Paule calleth it 1. Cor. 5. the power of our Lorde Iesus Christe, he abaseth not hym selfe otherwyse then he ought to doe. For those textes, *Quicquid ligaueris* & *quicquid ligaueris*, math. 16. and 18. whatsoever you shall bynde and whatsoever thou shalt bynde, whose synnes soeuer you retyrne Iohn 20. Yf any that is called a brother 1. Cor. 5 be so generall, that in myne opinion they make Princes as well as poore men subiect to the discipline of the Church, which is no earthly, ciuill, or humane auctoritie, but the power of our Lorde Iesus Christ for the saluation of there soules 1. Cor. 5. As for the auctorytie of master Galter and other Helucians is of smal waight in this case for they do not onely exempto princes but all other men from discipline of excommunication, whose grosse error seing it is contrarye to our state which alloweth discipline Ecclesiasticall though not suche as T. C. requireth I maye saye what master D. meaneth to publishe for good auctoritie.

13 He sayeth, pag. 646 that the gouernement of the Common wealthe muste be framed accordyng to the gouernement of the

Church, then as the hanging is to the haire: and he affirmeth that the gouernement of the Church is Aristocraticall or popular: which is a dangerous error, and springeth of this that he doth not distinguish betwix the essentiall poyntes of the gouernement of the Church, and the accidentall poyntes of the same: for the essentiall poyntes of Ecclesiasticall gouernement, maye well agree with any lawfull state of common wealth, and euill kinde of gouernement: as the gospall maye be trulye preached in them all, the Sacraments rightly ministered, discipline dulye executed, and furthe lyke: but the accidentall poyntes of gouernement (as the manner of clothing minister, the kinde of discipline, accidentall ceremonies, and other such lyke rites and circumstances) maye be varied accordinge to tyme, place, and person, and are so to be framed, as they maye best agree with the state and gouernement of every common wealth. The ignorance of this distinction hath cast T. C. into a great and perillous error.

19 The twentieth assertion is so violently drawn into an odious calumniation that I am lothe to leese any tyme in answeringe, but only to satisfie your request. T. C. sayeth that the common wealth muste be made to agree with the Church, and the gouernement thereof with her gouernement which is all one as yf he had sayde the common wealth muste be made to agree with the worde of God, and the gouernement thereof accordinge to the doctrine of the same: wherefore yf there be any thinge in, the common wealth that agreeth not with the worde of God, the same muste be reformed accordinge to the worde of God, is not this a perillous doctrine? In deede it hath alwayes been accepted so by Epicureans and Atheistes but I neuer hearde a diuine mislike it before: but I herde a frende of myne once saye that malice is a most subtil sophister. As for the cauill of M. D. howe wayne it is experience it selfe dothe proue, for euen that gouernement of the Church which T. C. requirerh maye stande with any of the thre good states of a common wealth, whether it be Monarchie, Aristocratie, or Democratie. The realme of Scotland is a Monarchie, and ther is established this gouernement of the Church, the lyke also is intended by the Pallgrave which is a Monarchie in his territorye, the cytties of Sauoye be partlye Aristocraticall and partlye Democraticall in which this gouernement of the Church hath longe tyme been practised: wherefore it is neither so stränge nor so dangerous a thinge as M. D. woulde seme to make it. As for the Censure of ignorance that he so proude obiecteth to hym, were more then needed althoughe yt came from a farr better learned man than M. D. sheweth by himselfe to be.

20 He bothe Ioynerh with the Papist, in takinge from the Ciuill magistrates auctoritie in Ecclesiasticall matters, and also in confirminge that error by their argumentes, and none other pag. 694.

20 The twentieth is belyke no assertion of T. C. for then he woulde haue sett downe his wordes but one of M. D. collections; whiche because we haue tryed them so charitable before there is no greate cause why we shoulde nowe be muche moued at them: sauinge that my thinke M. W. should not obiecte to T. C. the confirminge of his opinion by the argumentes of the Papistes But to the purpose T. C. is accused to take from the ciuill Magistrate auctoritie in Ecclesiasticall matters. Yt is well that he leauerh hym auctoritie ouer Ecclesiasticall persons. But what auctoritie or in what matters dothe he take from the ciuill Magistrate? Hathe the ciuill Magistrate auctoritie to preache, to mynister the Sacramentes to excommunicate? I am sur he will saye no. What is lefte then, but to provide that these thinges maye be donne to the glorye of God: I am sur that T. C. will not denye this auctoritie. But howe shall he provide? by lawes, decrees, constitutions How shall these lawes, decrees constitutions be directed? by the worde of God. Of whom shall the ciuill Magistrate be instructed in the worde of God, what and whereof it is expedient that Ecclesiasticall lawes, shoulde be made? by his godlye and learned Clergye: except in these matters he be wyser and better learned then all his Cleargye in whiche case he maye and ought to ordeyne whatsoeuer is agreable to the worde of God for the benefyte of his Church not onlye without, but euen against the consent of the state Ecclesiasticall. All this T. C. yeldeth vnto and of there by any thinge ells that M. D. can proue to be the lawfull auctoritie of the ciuill Magistrate in causes Ecclesiasticall I doubt not but it shalbe lyke-wise graunted In the meane tyme lett M. W. geue to the ciuill Magistrate what he will T. C. for any thinge that I can perceiue by his wrytinge will take nothing from hym, that is due to hym by the worde of God.

21 He affirmeth, that the readinge of the Scriptures without the preaching, can not deliuer so muche as one poore shepe from destruction, &c. wherein he is also contrary to hym self. pag. 784.

21 In the laste place it is noted for a dangerous poynte of doctryne that T. C. affirmeth that bare readinge of the Scriptures without preachinge can not deliuer one poore shepe of destruction. You muste vnderstande that he spea-

keth not of attentive readinge, weyinge, and conferringe, of
 the Scriptures ioyned, with humble and harrye prayer, but
 of readinge suche as is vsed in the Church seruice, and yet
 he excepteth the extraordinary workinge of God. The
 best confutinge of this error hadde been for M. D. to haue
 brought in some instance of some on Papiſte conuerted to
 the Gospell by onely readinge in the Church, or of anye
 wycked man become a godlye man that hath hadde none
 other instruction, but as he hath hearde the Psalmes and
 chapters read in the seruice at Church, whiche yf he can
 doe I will not defend T. C. error in this poynte. But whereas
 he maketh hym contrarye to hym selfe he dothe hym w-
 ronge. For in the place whiche he quoreth 158. T. C. prefer-
 reth readinge of Scriptures in the Church before readinge
 of homelyes. And that whiche he sayeth of the playnnes
 and easynes of vnderstandinge of Gods worde is authorized
 by the Prophete: whiche is spoken of the nature of Gods
 worde (as I take it) and not of the aptnes of mens, vnder-
 standinge whiche is grosse and blinde. The sonne is not
 lyghtre to a blynde man, no more is the worde of
 God playne to the naturall man. For my
 parte I see no contraryetic in
 these matters.

A NOTE

**A NOTE OF CERTAYNE VN-
truthes, and falsified authorities conueyned in the Replies
of T.C. and are to be founde out in his booke
accordinge to the quotation.**

NExt followethe a note of vntruthes and falsified authorities, &c. whereof some be ouersightes and humane slippes which in a brother shoulde not so egerlye be persecuted, some be doubtfull and disputable matters and therefore not to be so rashlye condemned: the moste parte are cauills and wrestinges suche as haue been detected before. But yf they were all suche as M. D. woulde haue, yet his cause is not ouerthrowne by them therefore no greate victorye obteyned of them. This nombringe of vntruthes in the B. of Sarum. partlye for the syncretisme of his Censures, partlye for the noueltye of the matter, and partlye for the odiousnes of his aduersaryes cause was worthely well thought of, but I can not tell howe it commeth to passe that in M.W. it seemeth stale, preiudiciall, and inuidious. The examininge of these notes requireth the iudgement of one, that hath diligently redde ouer the Doctors, or at the leaste hath a good librarie of them by hym, whereof I haue neither: wherefore you might do well to require the same of some other your frendes that are diuines who can better satisfie you. But because you haue so importunatelye required my simple iudgement, I will do the beste I can to shewe you my opinion.

1 He sayeth, that it appeareth in the eighte chapter of the booke of Nehemiah, that the feaste of Tabernacles, which was commanded of the Lorde to be celebrated euerye yeare, was not celebrated from the dayes of Iosua the sonne of Nun, vntill the retourne of their captiuitie: which is a manifest vntruth as it is euident 1. Esdras 3. and is also againste the opinion of all the interpreters. pag 8.

1 Yf the residue of his Censures be lyke the fyrste by which as by a gate he letteth vs into the reste, there is more truth in T. C. vntruthes then in M. W. iudgement of vntruthes. T. C. sayeth "that the feaste of Tabernacles was not kepte from the dayes of Iosua the sonne of Nun, vntill the retourne of the people from there captiuitie." M. D. sayeth it is a manifest vntruth, as it is euident 1. Esdr. 3. truelye yf he haue no better euidence to vpholde his cause then to alleadg that which was donne after the retourne to proue that it was donne before ther retourne.

his cause will sone fall to the ground. In deede it is recorded 1. Esdr. 3. that the feaste of Tabernacles was celebrated, but all men will confesse that it was after there retourne and not before. Then see the boldnes and bytternes of this man, and accordinge to this welcome, looke for good entertaynement at this table of vntruthes of his furnishing. Yes he sayeth it is against the opinion of all the interpreters: suppose you that he hath read all the interpreters? for my parte I thinke not for I heare saye that he is vtterly ignorant bothe of the Greke and Ebrue tounge thonghe he make some shewe of bothe in his booke. And it is not to be thought but some learned Grecians haue commented vpon these booke of Esdras and Nehemias, and I thinke you remember what our frende M. N. sayed of a certayne Rabbine that is an Ebrue interpreter called Rabbi salamon Iarhii, who thinketh it possible that nether in the dayes of Dauid, nor in the dayes of Kinge Salamon, that feaste was celebrated vntill the dayes of Esdras: but yf the place be to be vnderstaunde as M. D. with all his interpreters expounde it, yet the wordes sounde otherwyse vntill the contrarye be shewed, for it maye be that Esdras and Nehemias speake bothe of one tyme and the other exposition seruethe T. C. purpose euen as well. For in that place the former ages are reprobued yf for not omittinge yet for not so solemplye keepinge, that feaste as they shoulde haue downe by the Lawe.

2. *Iosias is alleadged for Ezechias. pag. 10.*

3. This might be the faulte of hym that copped out the fyrst wrytinge, or the faulte of the prynter, or yf it were the faulte of T. C. it is confessed by M. D. to be a lyght oversight, and suche as he hym selfe hath triped in once or twyse.

3. *This worde (especially) is added to the texte 1. Cor 10. pag. 86.*

3. Yt is a great faulte to adde any thinge to the Scriptures. But he that giueth the true meaninge in other wordes dothe nether adde to the Scriptures nor chaunge them. His words are these. " That they offende not anye, especiallie the Church of God. " S. Paule sayeth. Be suche as giue no offence nether to the Iewes, nor to the grecians, nor to the Church of God. Now whether those that are weake in the Church of God are especially to be considered rather then Iewes or Gentills whiche are out of the Church, is all the question. M. D. sayeth they that are out of the Church

Churches are especiallye to be regarded. But he onely sayeth it without either reason or auctoritie. For reason of the contrarye syde this maye be sayde: that as charytie is the chiefe rule in auoydinge offences and charytie regardeth especially those that are of the howshoulde of saythe, so we muste haue especiall care not to offende them. The Apostle also speaketh moſte of them teachinge to auoide offences calling them thy brother, thy weake brother, those for whom Christ dyed, &c. Rom 14 1. Cor 8.

4 He opposeth Ignatius and Tertullian, to Ambrose and Augustine, as though Ambrose and Augustine shoulde thinke it to be lawfull to faste on the Lordes daye, and the other two shoulde wrytte the contrarie: whereas Ambrose and Augustine fullye agree with Ignatius and Tertullian in that matter. pag 99.

4 The wordes of T. G. be these. "I will not enter nowe to discusse whether it were well donne to faste in al places accordinge to the custome of the place. you oppose Ambrose and Augustine. I coulde oppose Ignatius and Tertullian, whereof the one sayeth that it is nefas a detestable thinge to faste vpon the Lordes daye, the other that it is to kill the Lorde, and this is the inconuenience that commeth of suche vnlearned kinde of reasoninge" Sainte Ambrose sayethe so, and therefore it is true.

In the 99 pag. this is noted to be an vntrute proceedinge of ignorance, but in deede this a false and a proude Gensure proceeding of malice and arrogance, as though T. G. coulde not tell what difference is betwene the Sabbath and the Lordes daye. I shoulde haue reade these wordes an hundred tymes, and neuer vnderstoode that he opposeth Ignatius and Tertullian to Ambrose and Augustine, but to M. D. Whyrgifte, and his kinde of reasoninge as M. Whyrgifte opposeth Ambrose and Augustine to his aduersarye. For yf the auctorities of Ambrose and Augustine be irrefragable for fastinge one satterdaye, then the auctorities of Ignatius and Tertullian are the lyke touchinge fastinge one Sondaye: which notwithstandinge are meare absurdities. But as it is not so haynouse an offence to faste on Sondaye, because Ignatius and Tertullian saye so: So no more is the rule of fastinge one satterdaye true because Ambrose and Augustine saye so.

5 He manglethe sainte Augustines words befor, behinde and in the middest. pag 107.

5 This is a frimolous quarellinge for T. G. pretendeth not to recyte the wordes of Augustine, nor to translate them

into Englysh, but onlye to giue the somme of his meanings. whiche he dothe sufficientlye to shewe that M. D. hath no greate grounde in that epistell ad Ianuarium, &c.

6 Pag. 144. he falsifyeth the wordes of saint Paule 1. Tim 3. and vttraclye translateth them.

6 Yt is no smale offence to falsifye the worde of God, and therefore M. W. shoulde be well aduised before he accuse his brother of so horrible a crime. God forbyd that euery one whiche erreth in translation, shoulde be a falsifyer of Godes worde muche lesse he that giueth suche a translation as the originall worde will beare, whiche I thinke T. C. dothe in this place: his wordes are pag. 144. "And beinge" tryed lett them execute there functions, as long as theye "remaiue blameles." Firste he translateth not worde for worde, for then he woulde haue sayd, and lett them be tryed fyrste, and then lett them minister beinge blamelesse. So that it maye well be, that he mente onlye to gather an argument of the Apostles wordes, who yf he will not haue Deacons admitted to minister before they be tryed, and in tryall founde blameles, no more woulde he haue them permitted to remayne in that office yf they do not contynewe blameles. What falsifyinge is here ether of the wordes or of the meaninge of the Apostle. But yf he ment to translate those wordes *aneglytoi* *ontes* so long as they remaine blameles: Theye are better Grecians then M. D. is compted to be that thinke it maye stand bothe with signification of the worde, and with the circumstance of the place, for S. Paule dothe not only speake of election of Deacons: but also of suche qualities as shoulde contynewe in them after they be chosen. Therefore yf it be an errour (whiche wilbe harde for M. D. to proue) it is no errour in matter, but in translation and no falsification: except M. D. wilbe compted a falsifier for reading out of the 12. of the Apocalypse verse 11. and expoundinge it also accordinge to his readinge "by the worde of his testimonie," wher he shoulde haue sayde by the worde of ther testimonye. Yt is lyke he dyd reade it out of Brasinus translation, whiche is, *propter sermonem testimonii sui*, whiche yf a man marke not the reciprocation of *sui*, maye deceaue hym, beinge not a verye cunninge Grammarian. This was vttered within these two or thre yerres in a sermon at Pauls crosse, and noted by manye learned men, whiche had there greake Testaments, whereof one syttinge by me sayd, that before that tyme he thought M. W. had been a verye good Grecian, but now he perceyued the contrarye that he coule not so muche as reade his

xx
texte in Greeke, whiche yf he had doen he could not have
been deceyued. And yet in my conscience as I am suer he
dyd erre in translatinge, so would I not iudge hym to be a
falsifier of Gods worde, because I thinke he erred of syn-
plicitie and not of malice.

7 He sayeth that Israelites when they worshipped the Calfe
sayd, that they would kepe holye dayes to the Lorde Ichoua; which
is not true. pag. 151.

7 I praye God nether T. C. nor Io. Whytgifre neuer erre
more then T. C. hathe erred in this poynte, for then I trust
they shoulde neuer be deceiued but what is the error? Aa-
ron sayde so but not the people, but Aaron was then the
heade of the people, and they all consented to kepe holye
daye the next morowe accordinge to his proclamation, the-
efore the people sayde so, as well as Aaron But M. W. obie-
cteth: the people sayde these by thy Gods o Israell, whiche
brought thee out of lanec of Egypt. They sayde so in dede,
but they sayde not so to controll Aarons proclamation, and
so to denye that they would kepe holye daye to Ichoua.
But contrarye wyse euen those there wordes declare that
they purposed not to chaunge there God, but to worshi-
pe the same God whiche brought them out of Egypte in that
visibile forme of a calfe. And because M. D. thinketh there is
no wrytter that so dothe take it let hym reade Caluine
bothe in his Institution lib. 1. cap. 11, sectione 8. and in his
Harmonye vpon Exod. 32.

7 He citeth a place out of Iustinians Code, whiche can not as
yet be founde there, nether dothe he saythfully repute, but sub-
silly suppress the wordes whiche explaine the matter, as they be
sett downe by Illyricus of whom he borrowed them. pag. 124.

8 Seinge he dothe acknowledge that he hath the place of
Illyricus collections it is no faulce in hym, yf it be wronge
quoted, as for the surmyse of suppressinge somme of the
wordes is without grownde, for he alleadgeth that consti-
tution onely for this ende, to shewe that the consent of the
Churche in the election of there mynister maye stande with
the tyme of a Christian magistrate, because Iustinian a Chri-
stiane Emperour, decreed, that so often as a mynisters place
was voyde, the inhabitants of the Cytie shoulde chuse
three, &c. This is nether vntrue, nor falsification in alled-
ginge auctoritee, to leaue out that, whiche pertaineth no-
thinge to the purpose for whiche th' auctoritee is cited.

9 He sayeth that Platina wryteth, that Lidowicke the second commanndeth the Romanes to chuse there owne Byshope: whiche is not true, for he only commended them for so doinge, he dyd not commaund them. pag. 186.

9 Commasundinge and commendinge differ but in one letter, and therefore this might be the faulte of the wrytter or prynter: or yf it were lapsus memorix forgetfulnes of the auctor, yet the matter for whiche it is alleadged is true, he commendeth them for chusinge a good Byshope, non expectato aliorum voto, &c. not lokinge for others mens voyces, whiche beinge straungers colde not so well tell what was donne, or to be donne in the comon weale were they where straungers, and that it apertaineth to the citizens (all whiche M. D. flyely passeth one) rhet will I not saye that ye is a falsifyer for carpinge at that whiche is not materiall, and suppressinge that matter whiche is principally to be regarded for that whiche is in question.

10 He sayeth, that those which wryte the Centuries suspecte the counsell of Laodicea, which forbideth the election of ministers to be committed to the people, and doubt whether it be a bastarde or not which is vnttrue, for the Authors of the Centuries make no suche doubt. pag. 188.

10 The matter is not worth the wagginge of a strawe whether they doubt yf this canon were a bastarde, or ells decreed against the truerthe, and those wordes of thers, which M. D. alleadgeth concerning this Canon, Mirum qua veritate, it is maruayle by what truerthe, for any thinge that I see, maye be taken, that ether they thinke the Canon counterfeyted, or ells they erred that made it. The one sence is as good for T. C. as the other.

11 He sayeth, that Ierome willeteth that the people should have power and authoriti to chuse Clerkes and ministers, which is not so, for Ierome willeteth no suche thinge. pag. 203.

11 Here is nether falsification, nor vnttrue for Ieroms wordes are not alleadged by T. C. therefore not falsified, and where he sayeth that Ierome willeteth: he meaneth, that Ierome alloweth the people there righte in election. As those wordes do shewe, whiche M. D. alleadgeth, out of Ierome "Cum ad perfectam aetatem veneris, si tamen vita comes fuerit, & te vel populus vel Pontifex cinitaris in
"clerus

33

“clerum elegerit, agito quæ clerici sunt:” when thou shalt come to paretect age, but so that good lyfe be a companion, and that ether the people or the byshope of the cytie, chuse thee into the clergie, do those thinges that belonge to a clerke. By these wordes it aperith, that he woulde not haue Rusticus intrude hym selfe, without lawfull election, and that he comred that a lawfull election, whiche is made by the people, and conformed by the byshope: but whereas M. D. shoulde make it indifferent, whether he were chosen by the byshope alone, or by the people, because Ierome sayth, ether the people or the byshope, it is without collour of reason. For he maye no more gather by those wordes, that the byshope might chuse without the people, then that the people might chuse without the byshope. But the cause of that distinction is, that in that age, sometime the people woulde chuse a minister, whom they thought meete and afterward bringe hym to the byshop to be admitted by hym, as appeareth in the worke of Chrysostom De sacerdotio, of the chusinge of Basill when Ihon Chrysostom hym self gaue hym the bypp. Sometymes the byshop woulde espye a meete man hym self, & require the consent of the people to chuse as it appeareth by Augustine in the election of Eradius to be his successor. Wherefore this Censure, as manye other might well inoughe haue been spared.

12 He alleadgeth Musculus his wordes in steade of Ierome, and that whiche onlze Musculus sayeth in his common places, he ascribeth to Ierome in his Epist to Nepulian ead.

13 Here be the words of Musculus alledged for the words of Ierome, whiche was in dede an oversight, but it maye be excused by the lacke of booke. Yf M. D. had charged hym with greate negligence, it had been suffycient, but when he vpbayrdeth hym with grosse ignorance, it is more then nedeth excepte he accompreth it grosse ignorans in T. C. because he can not saye all Ieromes workes without booke. But rouchinge the substance of the matter, th'exchaunge of Musculus for Ierome is no greate losse, for Musculus is as well learned, and of sounder iudgement then euer Ierome was.

14 He sayeth that Nazian. (In an oration that he wryteth at the dearthe of his father) consureth those reason, that stur to hinder the election of Dynithers by the Church, and yet is there no suche thinge to be founde in that oration. pag 204

9 He sayeth that Platina writteth, that Lidowicke the secondnd commandeth the Romaines to chuse there owne Byshope: whiche is not true, for he only commendeth them for so doinge, he dyd not command them. pag. 186.

9 Commisundinge and commendinge differ but in one letter, and therefore this might be the faulte of the wrytter or prynter: or yf it were lapsus memoriæ forgetfulnes of the auctor, yet the matter for whiche it is alleadged is true, he commendeth them for chusinge a good Byshope, non expectato aliorum voto, &c. not lookinge for others mens voyces, whiche beinge straungers colde not so well tell what was donne, or to be donne in the comon weale were they where straungers, and that it apertaineth to the citizens (all whiche M. D. flyely passeth one) rhet will I not saye that ye is a falsifyer for carpinge at that whiche is not materiall, and suppressinge that matter whiche is principally to be regarded for that whiche is in question.

10 He sayeth, that those which wryte the Centuries suspecte the counsell of Laodicea, which forbideth the election of ministers to be committed to the people, and doubte whether it be a bastarde or not which is vntreue, for the Authors of the Centuries make no suche doubt. pag. 188.

10 The matter is not worth the wagginge of a strawe whether they doubte yf this canon were a bastarde, or ells decreed against the truerthe, and those wordes of theirs, which M. D. alleadgeth concerning this Canon, Mirum qua veritate, it is maruayle by what truerthe, for any thinge that I see, maye be taken, that ether they thinke the Canon counterfeyted, or ells they erred that made it. The one sence is as good for T. C. as the other.

11 He sayeth, that Ierome willetth that the people should haue power and authoriti to chuse Clerkes and ministers, which is not so, for Ierome willetth no suche thinge. pag. 203.

11 Here is nether falsification, nor vntreue for Ieromes wordes are not alleadged by T. C. therefore not falsefyed, and where he sayeth that Ierome willetth: he meaneth, that Ierome alloweth the people there righte in election. As those wordes do shewe, whiche M. D. alleadgeth, out of Ierome "Cum ad perfectam ætatem veneris, si tamen vita comes fuerit, & te vel populus vel Pontifex cinitaris in
"clerum

33

"clerum elegerit, agito quæ clerici sunt: "when thou shalt come to partect age, but so that good lyfe be a companion, and that ether the people or the byshope of the cytie, chuse thee into the clergie, do those thinges that belonge to a clerke. By these wordes it aperithe, that he woulde not haue Rusticus intrude hym selfe, without lawfull election, and that he comred that a lawfull election, whiche is made by the people, and conformed by the byshope: but whereas M. D. shoulde make it indifferent, whether he were chosen by the byshope alone, or by the people, because Ierome sayth, ether the people or the byshope, it is without collour of reason. For he maye no more gather by those wordes, that the byshope might chuse without the people, then that the people might chuse without the byshope. But the cause of that distinction is, that in that age, sometime the people woulde chuse a minister, whom they thought meete and afterward bringe hym to the byshop to be admitted by hym, as appeareth in the worke of Chrysostom De sacerdotio, of the chusinge of Basill when Ihon Chrysostom hym self gaue hym the stypp. Sometymes the byshop woulde espye a meete man hym self, & require the consent of the people to chuse as it appeareth by Augustine in the election of Eradius to be his successor. Wherefore this Censure, as manye other might well inoughe haue been spared.

12 He alleadgeth Musculus his wordes in steade of Ieromes and that whiche onlge Musculus sayeth in his common places, he ascribeth to Ierome in his Epist to Nepusian ead.

13 Here be the words of Musculus alledged for the worde of Ierome, whiche was in dede an ouersight, but it maye be excused by the lacke of bookes. Yf M. D. had charged hym with greate negligence, it had been suffycient, but when he vpbraydeth hym with grosse ignorance, it is more then nederth excepte he accompreth it grosse ignorans in T. C. because he can not saye all Ieromes workes without booke. But rouchinge the substance of the matter, th'exchaunge of Musculus for Ierome is no greate losse, for Musculus is as well learned, and of sounder iudgement then euer Ierome was.

14 He sayeth that Naxian. (In an oration that he wyreth at the deathe of his father) confuteth those reasons, that stur in his der the election of Ministers by the Church, and yet is there no suche thinge to be founde in that oration. pag 204

17 M. D. hym selfe confesseth pag. 206 as muche as T. C. requirerh to be proued by this oration, that is, that the people in that tyme had interest in the election of mynisters.

"No man (sayeth he denyeth) but that the people at this tyme had interest in the election of the mynister in diuers Churches." Therefore the conclusion of T. C. is voyde of varuabe or falsification. "These were learned fathers, and yet thought not that the election of the Pastor or Bysshop perteyned to one man alone, but that the Church had also her interest. Therefore you see all the learned fathers are not of that mynde you say they are.

14 He referreth the reader to the 6. 3. 7. booke of Eusebius, for examples of elections of the people and clergie confirmed by the Christian Magistrate, namelye in the byshope of Constantinople; and yet there is no suche exemplar, in those bookes, nether any mention of any byshope of Constantinople. pag. 207.

14 For the election of the Clergie and people mentioned in these two bookes of Eusebius lib. 6 cap. 10. & lib. 7. cap. 30. whiche M. W. hym selfe hath founde out, althoughe he pycke manye quarrells vnto them, yet for asmuch as he graunterh in the ende, that the people in that tyme dyd gane there consent in the electinge of there Bysshope, it shalbe needles to saye any more of it. But herein he triumpheth exceedingly, that there was no suche election confirmed by the Christian magistrate, namelye in the Bysshope of Constantinople. In this Assertion are three thinges to be considered: one of substance, and two of circumstance. Of substance this: whether an example maye be founde, of the whole Churches election of a Bysshope confirmed by the magistrate? Of circumstance these two: one whether he were a Christiane magistrate, another whether it were the byshope of Constantinople. And as concerninge the fyrste whiche is the matter of substance: in the 7. booke of Eusebius cap. 24 there is to be sene an example of the election of one Domius whiche was chosen by the whole Church, and confirmed by the Emperour Aurelianus. Now for the circumstance there is some error to be confessed, but suche as semethe moste probable to procede of the prynter, rather then of the Auctor For Aurelianus althoughe at that tyme he fauored the Christians, and as Eusebius sayeth decreed moste hollyly in that requeste that was made to hym touchinge the Bysshopes howe, yer can not properlye be called a Christian magistrate, and that T. C. knoweth very well, affirming that Constantine was the fyrst christiane Emperour excepte Phillip. Wherefore this worde Christiane semethe to

be added by the prynter, to fyll vp his lyne at the latter ende of a page. The other is misnaminge of Constantinople for Antioche, and this is lyke to be the mysreadinge of the prynter, yf the cōpye were hastylye wrytten in a ronninge hande, because Antino with is a parte of this worde Constantinople, hathe some resemblans with Antioche: some letters before and behinde beinge blotted and put out. But whereas M. d. lesteeth so vnscarelye, of the buyldinge of Constantinople, Anno 335. and the byshope of Constantinoples conyrmation fourtye yerēs before Constantinople was: notioge in the margent, a grosse ouersight of T.C. peraduenture it bewayeth as grosse ignorance of Io. W. for Constantinople was not fyrst buylded by Constantine anno 335. but bewtified and enlarged beinge before a verry ancient and noble cytrie called Byzantium, and had byshops as Nicephorus wytnesseth euer synce the Apostles tyme, lib 8. cap. 6. amonge whom was one Dometius, brother of the emperour Probus. Who succeded Aurelianus, whiche Dometius hadde two sonnes that succeded hym in the byshopyrck. Fyrst Probus, and then Metrophanes, whiche was byshope, when Constantine began his grear buyldinge at Constantinople Wherefore it maye, be that T.C. hathe reade some wheare, of the electinge and conyrminge of these byshopes, that were so neare of Kyane to the Emperours. But hereof I can not pronounce.

15 He fathereth a manifest vnturbe upon Eusebius lib. 8. touching Origens admission into the mynisterie. pag. 209.

15 He speaketh neuer a worde of Origens admission into the mynisterie, as M. d. vnderstandeth the worde mynister, to be the same whom he calleth prieste, and whiche of the common people be called priestes and mynisters. But he sayeth that Origene "Was admitted not of one byshope, but of manye byshopes to teache," whiche were reprocued by Demetrius byshope of Alexandria, "because they had admitted hym without the election of the presbyterie of the Churche." countioge hym but a laye man, whiche was not so elected, althoughe he were admitted by many byshopes. Therefore all that M. d. bringeth in to proue that Origene was afterwarde made a mynister, &c. is to no purpose for T.C. sayeth not, that he was admitted a mynister at this tyme, but a teacher, and yet counted a laye man by Demetrius, because he lacked the election of the presbyterie. For yf he had been lawfully chosen to be but a reader, he coule not in that tyme, haue been iustlye compted a laye

56

man, muche lesse yf he had been lawfully chosen to be a teacher, and instructor of the Church. Wherefore it appeareth that Demetrius called hym a laye man, because he deemed hym not to be lawfully elected. And the Byshops themselves defend not there election, but shewe, that laye men beinge learned, haue been requyred of sondry byshopes to teache the people in presence of the byshop. Wherein they aunswere *de facto* but not *de iure*, that is they shewe what hath been doon, but not what ought to be doon. Neuertheles the chiefe matter that stycketh in M. W. stomacke is, howe it maye be proued, that Demetrius compted hym a laye man, that was admitted without the election of the presbyterie. For he asketh whether there be any thinge soundinge that waye. But yf he had read Eusebius in Greeke, for that which he hath turned (when as yet he was not ordeyned mynister) he might haue giuen it an other sounde and translated it: when as yet he had not obeyed the election of the presbyterie, for the wordes are these, Kai toi tes tou presbuterion xeirotoneias. Oudepo reuxekota, auton. and where is then this manifest vntueneith fathered vpon Eusebius touchinge Origenes admission into the mynisterie? But it semeth that M. D. is better acquainted with the sounde of Lartin then of Greeke for he discusseth not any translation so it will serue his tourne.

25 He leaueth out the words of the counsell of Chalcedon, that open the meaninge of the counsell. pag 222.

26 Those wordes that he leaueth out open no matter against hym. The wordes craftelye lesse out as M. D. sayeth be, he Marturio, he Monasterio whiche signifye, or in some Church buylde in the memory, of a martyr, or in a monasterie. For (sauinge M. W. auctoritie) these were pastorall charges aswell as the other, for monasteries in that tyme, though they were exempt places from other congregations, yet dyd they coneyne a multitude of men, and therefore were a congregation, whiche had nede of a pastor. And Marryria whether they were Paryshe Churches, or colleges, or hospitalles, they had also some people pertayninge to them, and were compted seuerall congregations. Wherefore these wordes do rather confirme then impugne the sayinge of T. C. as you shall better perceauie by the whole Canon. The Councell decreeth, (That none be louslye or absolutlye ordeined Elder or Deacon, or in any Ecclesiasticall degree, except he that is to be ordeined, be pronounced speciallie or properlie, in a congregation of some citie or towne, or in a martyrie, or in a monasterie. And as for

for suche as are ordained absolutelie. the holye Synode hath decreed, that suche imposition of handes be compted voyde, and that they maye mynister in no place, to the shame of hym that ordained them. *) I blame not M. D. wytte thoughte by caullinge at woordes, he woulde drawe men from consideringe the matter of this Cannon. But I marvelle what he meaneth to seeke the vnderstandinge thereof, out of the rapsodies of Graciane the Popes proctor, whiche groundeth his exposition vpon a false translation of komeis for possessor, whiche M. D. translated truelye hym self, pagi of a towne or village.

17 He againe ascribeth Musculus his words to Ierome. pag. eadem.

17 And yet Ierome in the same Epistle, complayneth that there is no regarde of the election of mynisters. The auctoritie of Musculus is as good as of Ierome, but that he is not so auncient.

18 He denyeth that Chrysostome maketh a distinction betwix Byshops and Elders, when as his words be playne. pag. 226.

18 M. W. in his former booke, alleadgeth Oecumenius expoundinge the presbyteri that S. Paule speaketh of 1 Tim 4. to be suche Elders, as were also called byshopes, and affirmeth that Chrysostome sayeth so in lyke manner. T. C. answereth, that by Elders, he meaneth Byshopes, not to sever those that had the gouernement of the Church together with the pastor, but to make a difference betwene Elders by age, and Elders by offyce. M. D. for Oecumenius hath nothinge to replie, and therefore hauing sayde or semed to saye that Chrysostomes woordes, quotinge no place of his woorkes, were all one with Oecumenius his woordes. T. C. might well thinke that in answeringe Oecumenius he had answered Chrysostome. But now he bringeth other words of Chrysostome, sayinge that Elders dyd not ordaine the byshope, whiche in my mynde muste be vnderstaunde with some distinction, or ells they be contrarye to the woordes of S. Paule, who affirmeth that Timothy receiued imposition of handes by the Presbyterie or Eldershipe, which worde as the learned in the Greeke tongue doe testifye, is vsed Luke 22. and Act 22. for the compaignie of Elders, that had gouernement of the people.

19 He dothe vnnaturally and corruptly alledge Theodoret. pag. 262.

19 T. C. sayeth, (that the place cited by master Bullinger maketh mention of a goulden cope, and that vsed by byshopes of Hierusalem, and shoulde by Cyrill a good byshope, wherby he declared suffy cientlie, his mislikinge of suche garmentes in the ministerie of the Sacramentes.) m. doctor affirmeth, that Theodorete comprehendeth it but a fable, that Cyrill shoulde make any suche sale. But what yf he dreame of a fable, wher none is talked of yf Theodorete be well vnderstande? But be it that he comprehendeth it a fable, yet he maketh mention of sellinge a cope, and therefore no falsification. And master doctor confesseth, that some wryters (and namethe Sozomenus) affirme that he shoulde it, but he declareth that it was not for any disallowinge of the vesture, but for necessitie of the poore in tyme of famyne. But where dothe Sozomenus declare that it was not for any disallowinge of the vesture? Lett master Whygiste take hede that he falsifyeth not Sozomenus, otherwyse then he can proue that T. C. falsifyeth Theodorete. For althoughe Cyrill bestowed the pryce on the poore, yet he shewed by the sale, that he thought it not necessarie, and that is a suffy cient myssykinge, to iustefye the woordes of T. C.

20 He sayeth pag. 280. that the two treatises called the Admonition were wrytten by diuers persons, the one not knowinge the others doinges: the contrarie whereof is manifestly declared.

20 It semeth that T. C. was not pryue to there wrytinge, and therefore speaketh as farre as he knewe, and the matter is not worthe a Rythe whether the one knewe of the others doinges or no.

21 He citeth Nicephorus corruptlie. pag. 326.

21 Nicephorus was a Greeke wryter, and therefore yf master Whygiste, had alleadged his wordes in Greeke, he shoulde better haue shewed the corruption he speaketh of. But yf it were an ouersyght of T. C. to make Nicephorus saye, that Victor in glorye passed all the byshopes before hym, where as he shoulde haue sayde, that Victor in glorye went before all the byshopes of his tyme, yet it is all one to his purpose. For it is vnttrue that Nicephorus sayeth, because other byshopes were euen as gloryous as Victor byshope of Rome, and in true glorye manye wente before hym.

22 He falsifyeth a place in the fyrst of Iohn, by a false interpretation, to make it serue his turne. pag. 302.

22 Ye woulde make a man to quake, to heare suche terrible accusations of falsifyinge the wordes, or meaninge of the holy Ghoste, yf he were not acquainted with the wayghe of master Whyrghistes censures. I haue reade Caluine, Musculus and other, vpon that place of Iohn, and they expounde it enen as T. G. dorhe, and especially Caluine whiche alloweth this to be a good reason of the Pharesies: yf thou be nether Christe, nor Elyas, nor a Prophet, why doest thou baptise. For yf he had been none of these, he might not haue instituted a newe ceremonie in the Church. But they were deceiued in this, that they knewe not Iohn to be Elias promised by Malachy, though he were not that Elias whom they dreamed of. As for master doctors coniecture that thei mente the Prophet promised deut 18. lyke to moyses is frinolus, for there Moyses forbyddeth the people to aske counsell of wytyches and coniurers, because God woulde from tyme to tyme rayse vp a Prophet amonge them: whiche shoulde be inspired of God as Moyses was, of whom they shoulde be instructed in all thinges that were meete for them to knowe. As for the place math. 11. were Christe asyrmeth, that Iohn was a Prophet is answered by Caluine, and Musculus. For Iohn sayeth he was no Prophet, to tell of thinges to come. Christ sayeth he was more then a Prophet, because he was sent of God, to shewe that Messias was present.

23 He sayeth that the Centuries alledge a place of Ambrose, out of his booke *De dignitate sacerdotali*, to proue that the office of an Archbyshepe was not then come into the Church: whiche is untrue, for the Centuries alledge no suche place out of Ambrose for any suche purpose. pag 337.

23 Because the place in the Centuries is not quoted by T. C. I can saye lyttle to it, but that I thinke he is not so impudent, as master doctor would make hym, to alledge that whiche is no where wrytten. For it is lyke inoughe that the Centuryators, althoughe they shewe in the fourth Centurie, that there were Archbysopes in S. Ambrose his tyme, and shewe also howe muche they dyffered from the Archbysopes that followed in the Popishe tymes: yet in some other place, they might alleadge the auctoritie of Ambrose out of his booke *de dignitate sacerdotali*, to proue that in his tyme the degree of an Archbyshepe, was not distinct from the degree of a Byshepe in dignitie, but onely for order sake, because he there deuiderh the Clergye into no more degrees, then these three, Bysopes, Elders, and Deacons.

24. He sayeth, that ⁴⁰ *Ierome* and *Augustine* speaketh of Archdeacons in those places, where they only speak of Deacons. pag 346.

24. Vndoubtedlie *Ierome* speaketh of an Archdeacon in the place quoted by T. C. that is in his Epistle to Enagrius. Wher fyrst he fyndeth greate faulte that any Deacon should be preferred before the Elders or Priests, which by the Scriptures he proueth to be equale to the Byshopes, and afterward sheweth howe the Byshope came to be preferred, namlye by consent of the reste of the Elders, for auoydinge contention, as yf the Armye chuse a Capitayne, or the Deacons chuse one amonge them selues whom they knowe to be a diligent man, and call hym Archdeacon. So that by *Ieroms* iudgment the Archdeacon was preferred aboue the Deacons, but not thereby preferred before Elders. So the falsification of *Ierome* is not to be aduouched. The lyke maye be sayde of *Augustine* for seinge the Archdeacon in those tymes, was but the cheife Deacon, and so but a Deacon, whatsoeuer was spoken against the presumptions of the inferior deacons ouer the Elders maye be also sayde of the Archdeacons or cheife deacons. I thinke master *Whytgifte* (howsoeuer he woulde seme to walke vnder a cloude in this matter) yet he will not saye for shame that the Archdeacons in sainte *Ieroms* and sainte *Augustines* dayes, had auctoritie ouer the Elders and mynisters as they haue nowe, whiche is the thinge in question, and whiche T. C. denyeth.

25 The words of *Socrates* are falsified pag 350.

25 The wordes of *Socrates* be not falsified for they be not alledged nor translated, but his meaninge is saythiully and truly rendered, (that the Byshops of Rome and Alexandria, leauinge the sacred function were degenerated into a secular rule or dominion,) which master doctour translateth that they were passed the limites of priesthode to an outward dominion. What difference is here in the sence. If T. C. take wpon hym to translate out of Greeke into Latine or Englyshe, by all lykelyhod he well do it as well as master doctour can doe. It is happy, he can not saye but that the sence is all one though the wordes be not the same. And yet there is no great difference betwene passing and degeneratinge, the limites of priesthode and the holy function, secular dominion and outward dominion.

26 He truly reporteth the words of *Cyprian*. pag 357.

26 He

41
26 He reporteth no wordes of Cypriane, but onely affyr-
meth a trueth out of Cypriane, that 90. byshopes of one pro-
uince condemned Priuatus an hereticke. master doctor qua-
releth at the name of prouince wherbye T. C. meaneth that
tract of the countrey which was neare about the Citie,
where these byshops dyd meete. For yf the diocesses had
been so large, as commonlie the diocesses of byshopes are
nowe, so manye could not so often meete in counsell, as it
is manifest in deede, by that epistle of Cyprian, with master
doctor citeth lib. 1. Epist. 3. and manye other: that 40. 39. 66.
byshopes meete in counsell; commonly euerye yeare, and
peraduenture more then one in the yeare, whiche could not
be, yf they had dwelled so farre a soulder as byshopes do
nowe. As for that he alledgeth out of Masseus of the pa-
triarche of Antioche, to proue the largenes of one prouince
is to little purpose, for there were but fower Patriarches in
the worlde, vnder the byshope of Rome, as appeareth in the
councell of Laterane, therefore euery one of them must
haue a great manye prouinces vnder hym. Besids that he ex-
presseth nor, what tyme ther wer so manye byshops subiects
to hym, sauing that he semeth to saye, that they are nowe
and T. C. speaketh of Cyprians tymes, thirten hundreth
ycare agoe.

27 He falssefeith the meaninge of Tertullian, alludinge that
to ceremonies, that Tertullian meaneth of saythe, and of salua-
tion. pag. 370.

27 I neuer knewe a man of suche learninge, so farre to ou-
ershoote hym self, as master Whytgifte dothe in this place.
For he alledgeth a woork of Tertulliane to proue that his
rule as to be vnderstande onely of matters of saythe, and
not of ceremonies or matters of discipline, where he spea-
keth onely and manifestlye of a ceremonie, and a matter of
discipline, namelye the coueringe of Virgins in the congre-
gation, accordinge to the doctrine of sainte Paule. For w-
heras the contrarie custome was crept into the Chnrche of
Carthage, that Virgins came barre headed into the con-
gregation, and had longe continued, he declareth, that Christ
and the trueth is mosse auncient, and before all customes;
and therefore that to be followed, whiche was fyrste, in
this matter. And whereas master doctor woulde gather a
difference out of Tertulliane, of matter of sayth and matter
of discipline, he is muche decciued. For Tertulliane w-
rytinge of them, that helde one true sayth whiche is im-
mutable, and erred in this matter of discipline, sheweth
that althoughe they retayned the rules of sayth vnccha-
nged.

geable, yet discipline also, yf it were corrupted by euill custome, muste be reformed accordinge to the worde of God. And this is the true meaning of his words, which are alledged by master Wgytgitte. (" this lawe of fayth remaining, & other things of discipline and conuersation admitt newnes of correction, the grace of God woorkinge and goinge forwarde enen to the ende. ") He sayeth not, that they maye be chaunged newly every daye, but that they maye be newly corrected, yf they be growen into abuse, and reformed accordinge to the Scriptures. Now lett master doctor take hede, that he falsfeyeth not the meaninge of Tertullian, whiche interpreteth his meaninge cleane contrarie to the scope of his whole booke.

28 *He refesth backe the words of Theodoret that explaine his meaninge. pag. 412.*

28 The wordes here spoken of in the Censure, are afterward in the probation pag. 413. sayed to be one worde Tawten This Well put Tawten to that whiche T. C. sayeth, and what is the matter mended? Theodoret sayeth that Chrysostom had the same care of the church of Thracia Asya and Pontus, that he had of the church of Constantinople, *ergo* he had the same rule and auctoritie. What lodgike is this? But Theodoret sayeth in plaine wordes, (" he governed the Churches in Pontus, with those lawes. ") M. D. confesseth the Greeke to be *katekosmei tois nomois*, that is, he garnished or bewtefeyed with lawes. But dothe he falsfeye Theodoret because he leaueth out Tawtois ther? Surelye there is asmuche subtiltie in leauinge out the other, and greater preiudice, in translatinge *katekosmei*, he governed, then in omitting Tawtois these. Yet you will saye, yt can not be avoyded, but that he had auctoritye in that Church, whiche he garnished with lawes. I will not discusse what auctoritie he had, but I thinke this garnishinge with lawes, maye be expounded by that promiseitheian, or prospection, whiche he speaketh of before, and that the one dorthe open the other. That is, that he procured through the that credit whiche he had with the Emperour, that suche Ecclesiasticall lawes shoulde be established in other Churches, as he sawe to be profytable in his owne, hauinge a speciall chardge of his owne flock, and a generall care of all Churches.

29 *An vntuiche concerninge Ieremias, auenched out of the fyfth booke of Eusebius cap. 3 and 4 pag. eadem.*

29 The

29 The vnturthe supposed, is that T. C. affirmeth, that Irenæus was sent of the frenche Churches into Phrygia. M. D. sayth he was sente onely to Rome, and not into Phrygia. But it is straunge to see, that such a diligent reader of Auncient wryters, as master Whytgifte woulde be thought to be, by carpinge of others, shoulde so muche forget hym self. For euen in the place of Eusebius quoted by T. G. it is manifest, that the longe Epistle, wrytten by the Churches of Vienna and Lions, was sente not onely to Eleutherius the byshope of Rome, but principally to the churches of Asya and Phrygia, and a speciall cause alledged, because that Montanus dyd then spred his heresye. Nowe seing master doctor confesseth, that Irenæus carryed the letter to Rome, what shoulde leade hym to thinke, that he carryed it not furder into Asya and Phrygia?

30 He peruertereth the wordes of the Greeke scholiaste. pag. 413.

30 M doctor shoulde better haue reponed this peruerteringe, yf he had alledged the woordes of the Greeke scholiast in greeke. But lett the woordes be as he translateth, *singulas ciuitates suum habere pastorem*, that euery citty should haue hir owne pastor, then followeth it of necessitie (whiche T. C. sayeth) that euery pastor should haue his owne citty for his chardge. What peruerteringe is this. Euery wyfe muste haue hir owne husbände, therefore euery husbände muste haue his owne wyfe. For yf it be once graunted, that euery flocke muste haue ther owne pastor, it muste needes followe, that euery pastor muste haue his owne flocke. For there maye be a flocke without a shepherd, but ther can be no shepherd without a flocke.

31 He auouched an vnturthe of Theodoret. pag. 415.

31 T. C. sayeth, (that the emperours Theodosius and Valentinianus wrytt vnto Dioscorus byshope of Alexandria, that they had commaunded Theodoret byshope of Cyrus, that he should kepe hym selfe vnto his owne Church onely: wherebye it appeareth, that he medled in more Churches then was meete he should.) Master Whytgifte sayeth, this is an vnturthe, and a foule oversight, and that he hath delt very corruptly in this matter. For the Emperours meaninge was nothings ells, but that Theodoret shoud kepe hym selfe at home, and not come to the Synode, excepte the whole Synode woulde admitt hym. You shall heare the very wordes of the Epistle, whereby you maye iudge what there meaninge was, and what corruption is vied by T. C. in this

matter. ¶ Sacerdotalem enim commentum, non nisi quis mala
 propria conscientia sanciatuſ euitat. Theodoretum ſane
 Episcopum Cyri ciuitatis, quem pridem iuſſimus ſux ſoli
 vacare Eccleſiæ, ſancimus non prius ad ſanctam Synodum
 conuenire, niſi vniuerſo ſancto placuerit conuenienti concilio,
 & ipſum concurrere & pariter intereſſe. ¶ For none
 wil auoyde the aſſemblye of Priſtes, except he be wounded
 with his owne euill conſcience. In deede Theodoret the
 byſhops of the citty Cyrus, whome before this tyme we
 haue commaunded to attend vpon his owne Church onelye,
 we decree that he come not to the holy Synode, except it
 ſhall pleaſe all the whole holy counsell, that is aſſembled,
 that he ſhall be compted one of them, and be preſent with
 them. Here you ſee that Theodoret is not only forbydden
 to come to the counsell at ſuche tyme as it was ſommoned,
 but alſo commaunded to attend vpon his owne Church
 onelye before that tyme. whereby a reaſonable man maye
 gather reaſonably, that he medled with more Churches then
 his owne, before he was commaunded there contrarie.

32 He vttereth a verie vncharitable vntrueth, of the worthy
 man M. Iewell byſhops of Sarisburie. pag. 422.

33 If that which T. C. reacheth be the doctrine of the Goſpell,
 as he is perſwaded, then the B. was to blame, to call it
 wantonnes. And when M. Whytgiſte hath proued that it is
 not the doctrine of the Goſpell he maye compt it wantonnes
 alſo. But vntill this controuerſie be decided, the matter of
 vntrueth is in ſuſpence.

33 He ſayeth, that in the counsell of Antioche, it appeareth
 that the byſhops of the Metropolitan ſea called Synodes, and
 propounded the matters, whiche were to be handled, and that it
 was his office to ſee, that the byſhops kepte them ſelues within
 there owne Dioceſſe: and he quoteth the 9. Canon where no ſuche
 thinge is to be founde. pag. 435.

33 It is true that T. C. ſayeth of the counsell of Antioche,
 and appeareth in diuers Canons, althoughe the quotation be
 vntrue, which is lyke to be ſett out of place, by the printer,
 becauſe that ſone after it ſhould come in, wher it is ſayd,
 that the 34. Canon falſly called of the Apoſtells, is borrow-
 rowed of the counsell of Antioche, whiche is in deede the
 9. Canon. As for this that T. C. ſayeth the Metropolitan dyd
 call Synodes appeareth in the 14. Canon, and dyd ſee that
 byſhops ſhould kepe them within there owne dioceſſe in
 the 13. Canon. The ſame maye be gathered alſo by other
 Canons

Canons of that councell, and master doctour confesseth that these thinges pertaine to the Metropolitane office, therefore it is a poore spyte, that he vitereth against the quotations in the margent.

34 *He borthe addeth and detraeth from the 34. Canon attributed to the Apostells. pag. 439.*

34 The wordes of the Canon be not recited, and I can not perceiue any addinge or detractions from the meaninge. The wordes of the Canon be, (° The byshopes of euery nation ought to know who is chiefe amonge them; whom ° lett them esteeme as there heade, and do nothinge without ° his knowledge, beside those thinges only, that pertaine to ° euery mans owne Parishes. And the townes that are vnder ° it nether lett hym do anye thinge in ther Parishes, without ° the knowledge of them all. °) Of this Canon. T. G. gathereth, that the Metropolitane in auneynt tyme, might doe nothinge in other byshopes Parishes without the consent of all the byshopes of his prouince, and that euery byshope might doe that whiche appertaineth to his owne parish, without the Metropolitane, and he nothinge to doe with hym in it. These laste wordes (° And he nothinge to do ° with hym in it, °) are sayd to be added to the Canon. The detraction is layde to be of these wordes, (° And the places ° subiect to it, °) so that where as T. G. sayd that euery byshope might do that whiche appertained to his owne parish, he should haue added, (° and the places subiect to it. °) I muste confesse, I can not vnderstand suche insensible collections. Iudge you whether the meaninge be chaunged or no.

35 *The 17. Canon of the councell of Antioche is vntreuely alleged. pag. 440.*

35 A greate vntrethe. The printer in the margent hath sett Canon 17. where he shoulde haue sett Canon 14. But master Whytgifte sayth there is no mention of equalitie in voyces, but only of disagreinge in iudgement amonge the byshopes in that 14. Canon. But yet that equalitie of voyces, muste be intended, in case where a byshope standeth to be iudged. For yf the greater parte dyd ether absolue hym or condempne hym, there were no neede to call byshopes out of an other prouince to iudge hym.

36 *He should saye an Epistle of pope Zacharye to Bonifacio, and he sayeth an Epistle of Zacharye to pope Bonifacio, in the*

which Epistle he sayth that this cause seil. least they should waxe vile through the multitude, is alledged why there should not be a byshope in euery village or little citie, which is vaine for there is no suche cause alledged there. pag 443.

36 Here againe T. C. muste abyge for the printers faultes, which master doctour might haue scene in the margent, when it is called an Epistle of pope Zacharye to Boniface, and yet there is an erratura in the margent, for 1. it quoreth To. 1. in stead of To. 2. O matters worthye of master doctour Whytgiftes Censure. But now is the epistle falsified, the wordes whereof be as (master doctour sayth) For you muste remember what we are commaunded by the olde Canons to obserue, that we ought not to ordaine byshopes in villages and small cities, least the name of a byshope should waxe vile T. G. reporteth that it is wrytten in that Epistle, (that it hath been oftentimes decreed, that there should not be a byshope appoynted in euery village or little citie, least they should waxe vile through the multitude, whereby it bothe appeareth, that there was wont to be a byshope in euery parishe, and vpon how corrupt and euill consideration one byshope was sett ouer a whole diocesse) First master doctour accuseth hym (as he dothe often) for falsly alledging the woordes, when he doth not pretend to reherse the wordes but the meaninge. Secondly he asketh how he gathereth that there was wont to be a byshope placed in euery parishe? belyke of this, that the Canons whereof the Pope speaketh, were made to forbyd that whiche was wont to be don, and not that whiche neuer came in any mans heade to doe: and further because it was not one Canon, that so decreed but manye. But who falsifyeth the Popes Epistle? When master doctour translateth *Meminerimus* you muste remember, & in *sacris Canonibus* by the olde Canons. It is a good horse that neuer stombled. And somtyme Homer hym selfe taketh a nappe. Suerly these translations are as farre from the words of the Epistle as the reporte of T. G. leste they should waxe vile through the multitude: from these woordes of the Epistle, leste the name of a byshope shoulde waxe vile. But multitude is not named, true, but yet multitude is employed, for yf euery village or little citie had a byshope, there should be a great multitude more then are, and multitude also maketh thinges contemned.

37 He alledgeth the fyfth Canon concilii Tyranis. for that that can not be found in it. pag. 446.

37 Howsoever the quotation in the margin be untrue, master doctor can not deny, but that Councells have decreed against the immoderate feasting of byshopes, which is the matter of the text, and therefore this faulte is scarce woorth the synding. Master doctor hym selfe hath alledged a woork of Basills suche as neuer none was, &c.

38 He sayth, that another Councell (quoting the councell of Affrike) decreed that the Christians, should not celebrate feastes on the byrth dayes of Martyrs, because it was the manner of the heathen: whiche is a manifest untruth, for there is no suche decree in that Councell. 479.

38 There is a decre whiche master doctor hym selfe reporteth pag 479. (This is also to be desired (of the Emperours) that suche feastes as contrary to the commandement of God are kepte in many places, whiche have been drawn from the error of the Gentills (so that now Christians are compelled by the Paganns, to celebrate them, whereby another persecution in the tyme of Christiane Emperours semeth covertly to be raysed) might be by there commandement forbidden, &c. especially seings they are not afrayd to committ such things in some citties, even vpon the byrthe dayes of blessed Martyrs, and in the hoily place.) Now who but master Whytgifte woulde saye, that Christians are not forbydden by this Canon to celebrate feastes on the byrth dayes of Martyrs, after the manner of the heathen. He will saye the Pagans are forbydden. True, but not onely the Pagans. He will say all tymes they are forbydden. True, but especially on the byrth dayes of Martyrs. He will adde, that for other causes they are forbydden, and not only because the heathen vsed them, I graunte, but yet for that cause also, because they were drawn from the error of the Gentills. So that here is no untruth, aduouched by T. C. for he sayth not, that only the Christians, were forbydden to holde those feastes only on byrth dayes of Martyrs, and only because it was the manner of the heathen, but his wordes are as they are reported in the Censure. (That Christians should not celebrate feastes on the byrth dayes of Martyrs, because it was the manner of the heathen.

39 He sayth, That Tertullian woulde not haue the Christians to syt after they had prayed, because the idolaters dyd so: and he quoteth his booke De anima: where there is no such thinge writen, pag. eadem.

39 The place is confessed by master Whytgifte to be in the booke of Tertullian de Oratione, and therefore it muste nedes be the error of the copyer or prynter. But whereas M. doctor pag. 480. will not seme to acknowledge that cause, whiche T. C. doth alledge, you shall vnderstande, that the wordes of Tertullian be these (' Porro cum perinde faciant nationes adoratis sigillaribus suis residendo, vel propter in nobis reprehendi meretur quod apud idola celebratur. ') But whereas the Gentils do euen the same in syttinge downe after they haue worshipped there puppetts euen therefore this custome deserueth to be reprehended in vs becaufe it is vsed before the idolls.

40 He fathereth an vnturth of Augustine touchinge baptizinge by women, or in priuate howses. pag 512.

40 He fathereth no vnturthe vpon Augustine. Only he sayeth that Augustine doth not allowe ether of baptisme in priuate howses or by women, but when there was daunger the women hasted to carry the children to the Church which is lyke they would not haue doen if women might haue baptized, and in priuate howses. Now commeth master Whytgifte and asketh where sainte Augustine doth disallowe it? But yf he will proue T. C. a falsefyer, he muste shewe where Augustine doth allowe it. T. C. doth not say that Augustine doth disallowe it, but that he doth not allowe of it.

41 He alleageh M. Rex in his annotations, for that whiche can not be founde in them. pag 534.

41 Though master Whytgifte nor none of his searchers can fynde it yet I am perswaded, that it is not forged by T. C. there be diuerse editions of that worke perhaps master doctor hath not thoroughly sought them all, and the place is not materiall, for this is Beza his iudgment that a Deacon should nether preache nor baptize, but only prouide for the poore.

42 He sayeth, that yf we will take the nature of the Sacrament so straighlye as Augustine doth, and that there be no Sacramentes, but when as to the element there commeth the worde the Circumcision can be no Sacrament, whiche is a grosse vnturth for in Circumcision ther is both the worde, & the element. pag 618

42 Master doctor sayth the foreskin is the element, it maye be answered that is vnaptly comparred, with water reade

49

Breade and wyne, for they are gyuen, and the foreskyn is taken awaye. But it is nether to nor fro, for the worde of God added to an externall signe, whether it be an element or no, maketh a Sacrament, except Augustine by an element in that place vnderstand an outward sygne.

43. He sayeth that the Eldership was moſte flourishing in Conſtantine tyme, but he noteth no place, where we may fynde his ſayinge to be true. pag 651.

43. He noteth no place where his ſayinge maye be founde true therefore this is the thre, and fourteth vnturthe or falſification: a ſounde argument and meete for a doctore to vie.

44. He is greatly deceyued about the excommunicatinge of Apollinaris, and ſheweth maanifeſt tokens that ether he hath not hym ſelf read the ſtorye, or that he hath read it very negligentlye as it is playnly declared in the defence. pag 669.

44. He is no more deceiued then maſter Whytgiſſe in the ſame place miſtakinge Theodoretus for Theodorus. For althoughe he miſtake the circumſtaunce of tyme concerning the excommunication of Apollinaris yet thoſe phraſes whiche he alleagerh out of that chapter ſerue to proue that althoughe the byſhope alone dyd pronounce the ſentence of excommunication yet it was not decreed againſt any man by one byſhopes only auctoritie as is moſte manifeſte to them that knowe the hystorie of that tyme, althoughe it be often ſayd that ſuche a byſhope dyd excommunicate, which is none otherwyſe to be vnderſtande, then theſe ſayinges the Emperoure or the Prince hath made a lawe, whiche neuertheles is made by the Senate or Parliament, of which the Emperour or Prince is chiefe.

45. He falſefyeth Ambroſe, pag. 670.

45. If T.C haue not rightlye collected out of Ambroſe, that which maketh for his purpoſe: yet he can not be iuſtlye accuſed to haue falſefyed Ambroſe, there is great difference between a falſification and a wronge collection. But letting maſter Whytgiſſe haue his vncharitable termes, I ſee not but that T.C doth gather as probably out of Ambroſe, that he dyd not alone of his owne auctorytie excommunicate the Emperour Theodoſius and more probably roo, then maſter Whytgiſſe dothe affirme that he dyd it alone, becauſe all the prayſe is gyuen to hym by Theodoret and Sozomene. For yf a Synode were gathered about that matter,

51

chardg T. C. with vntruthe for saying that which heshym
selfe will not denye.

47 He sayeth, that *Augustine* in his booke *De bapt. contra Donatistas*, sheweth that yf the masse of the people be infected with the faulte wish is to be punished, that then no excommunication ought to be attempted, for because a sufficient number of voyces will not be obtained for the excommunication, where as these wordes. For because a sufficient number of voyces, &c. are not to be founde in these booke of *Augustine*. pag. 675.

47 Master doctor is allwayes harpinge vpon the wordes when T. C. standeth only vpon the matter, and reporteth not the wordes. For although he can not fynde those wordes yet he hath not shewed the contrary out of those booke, but that sainte *Augustine* is of that iudgement which T. C. reporteth hym to be.

48 He maketh an untrue report of the 10. Canon of the councell of *Antioche*. pag. 682.

48 This is a verye false Censure concerninge the 10. Canon of the councell of *Antioche* as euery man that readeth that Canon will confesse, and master doctor hym telfe also yf it please hym to reade it ouer once againe. But pag. 682 is shewed that he dyd mistake the 13. Canon of the *Ancyane* councell for the 13. Canon of the councell of *Neocesariense*, whiche error he might easely fall into, because it is both one number of the Canon, and both the councelles were helde neare about one tyme, and no greater error then master doctor falleth into euen in the same place whyle he accuseth hym to haue erred in reportting the councell of *Antioche* where he should haue sayd the *Ancyane* councell.

49 He alleadgeth that for making *Ecclesiasticall lawes and ceremonies*, which is mente of buyldinge and repayringe of Churches, out of *Eusebius* lib. 2. *De vita Constantini*. Epist. ad *Eusebium*. pag. 698.

49 T. C. alleadgeth other auctoryties then that of *Eusebius* as *Sozomen* and the councells for prooffe of that he wryteth, and therefore master doctor doth hym wronge to presse hym with that only place. And yet perhapes the Greeke wordes maye be taken otherwyse then they be commonly translated, But whether they maye or no, there be wordes playne inonghe, to shewe that Churches were then gouerned by Bishops, Elders, and Deacons, whiche beinge a

as T. G. sheweth out of Ambrose, it is not lyke that it was
 onely to lament and take the matter in euell parte (as master
 doctour sayth) but rather to consult hereof, and by whom
 discipline shold be exercised towards the Emperour to
 bring hym to repentaunce, and to take away the offence and
 the same maye be gathered also out of those wordes of
 Ambrose, for any thinge that master Whytgifte proueth
 the contrarye. (Non erat facti tui absolutio in Ambrosii
 Communione.) The absolution of thy fact was not in the
 communicinge with Ambrose. Moreouer the practise of
 that tyme, fauoreth the collection of T. G. for at that tyme
 and longe after, excommunications were decreed by Sy-
 nodes.

46 He alleadgeth a place of Tertullian very deceptfullye.
 pag 673.

46 After Terrullian hath shewed the maner of the Con-
 gregations in prayer and preachinge he commeth chirdly to
 declare what is there discipline in these words. In the same
 congregation are vsed exhortations, reprehensions, and the
 diuine Censure. For iudgement is executed with great
 waight, as amonge them that are suer they be in the syght
 of God And it is the greatest conclusyon of the last iudge-
 ment that shalbe, yf a man haue so offended that he is ba-
 nished from the communication of prayer, and of the assem-
 blies, and of all holy affayres. Approued seniors doe gouern
 (this action) which haue obtained this honor not by monye
 but by good report. T. G. sayth, (' If there be any char hath
 committed such a faulce that he is to be pur awaye from
 the partakinge of the prayers of the Church, and from all
 holye matters. There do beare rule, or be presydent cer-
 taine of the mooste approued Auncients or Elders which
 haue obtained this honor not by monye, but by good re-
 porte. ') What deceyte is here? Forsoothe Tertullian
 maketh a full poynte of these wordes, ' all holye affaires ')
 & beginning a new sentence, sayth, ' approued seniors, &c. ')
 T. G. hath ioyned these into one sentence. O craftye conue-
 nance, it is pittie that he lyueth. But shall I be playne with
 you? yf euer any man dyd goe aboute to peruerse a wryters
 meaninge, master Whytgifte dothe so here. When he sayth
 that it can not be gathered of these wordes that these se-
 niors dyd excommunicate. I had as leise he told me the
 foune doth not shyne when it is noone tyme. But what neede-
 furder proffe when he hym selfe geueth it ouer afterward,
 and sayth he will not denye, but that they had to doe in ex-
 communication. Then why doth he quarell before, and
 chardg

part of T. C. assertion peradventure is as much as he would
haue proued out of that Epistle, and the rest to be confyrm-
ed by the other auctorities afterward cyted Therefore I
can perceyue no suche grosse ouersyght as is supposed.

50 He affirmeth that this practise continewd still in the
Church of God, scil. that nothinge was brought into the Church
to be reade, besides the wordes of God, whereas the contrarie is
manifestly proued of the same tyme, whereof he meaneth.
pag. 718.

50 He affirmeth that this practise continewd from the
Apostles tyme vntill the tyme of Iustinus Martyr, as it ap-
peareth by his apollogie, where Iustinus purposynge to
spake open to the Emperour, whatsoeuer was donne in the
congregation of the Christians (for so muche as they were
shamefully slandered concerninge there assemblyes) de-
clareth, that they dyd reade the monumente of the Prophets
and Apostells, whereby T. C. gathereth that they dyd reade
nothinge elsles whiche is not an argument ab autoritate ne-
gatiue, yf you consyder the purpose of Iustinus to purge the
Christians which he dyd not sufficiently, yf there were any
thinge elsles sayd or donne amonge them, then that he vttereth.
As for that which maister doctor alleadgeth out of Eusebius
of Dionysius wryting to Soter, was after the tyme of Iustinus
Martyr, and therefore no reproofe of T. C. affirmation. For
Iustinus was in the dayes of Antoninus pius and Soter was
byllhope of Rome in the tyme of Lucius Commodus the
sonne of Marcus Aurelius whiche raigned eightene yeares
after Antoninus.

51 He sayth that saint Iohn in the Apocalyps reprehending
the mynisters of diuers Churches, dyd not put to his name y^e so
his booke, which is a manifest y^etrushe, for he addeth his name
both in the beginning and in the ende: xriste in the first chapter
and once in the last. pag. 806.

51 T. C. I trow is not ignoraunt of that, therefore I thinke
he meaneth not of his name Iohn, but of his addition or sur-
name whereby it might be knowen which Iohn it was, for
ther were diuers at that tyme, and learned men do not agree
which Iohn it was.

As for the resydewe of y^etrusethes and falsificatione that
are not numbered you maye well thinke they be suche as
these. In which I haue satisfied your request to shewe you
myne opinion and symple iudgement, leauinge the cause in
com-

53
controuerſye betwene them as I founde it. I pray God it
maye be ended to his glorye. There be godly men and lear-
ned on both ſydes I wyſhe. they might all agree in the
trueth: in the meane tyme: I woulde haue malice and va-
ſyncere dealinge hated on both partes.